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CANADIAN JEWISH REVIEW

VOL. XI,
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Gardenvale, Que.

Editorials

ROSH HASHONAHS

Next week Jewry in every part of the globe will foregather in their synagogues and temples to celebrate the advent of a new year. The marking of the numerical change will be attended by a heaving up of a huge wave of religious emotion. A volume of glowing prayers and pleading recitative will be sung and iterated by millions of observers. A great warmth will suffuse the hearts of the worshippers. Dormant chords will begin to tingle with strange notes. Lost echoes will come bounding back into the conscious. Atrophied senses will stir with the pulse of life. Graves of subconscious yearnings and longings will open and ghosts will trip about to haunt and to perplex. A portion of humanity will suddenly be vitalized by a charge of religiosity and will for a time live in a state of vital communion with the mystic forces of life.

To many of the worshippers in the sacred places during the holy season the God of the Jews is a familiar presence. They know His likes and dislikes, and they have an established technique of approaching and dealing with Him. They know that He likes the Hebrew tongue; that He fancies a certain type of poetry; certain tunes; certain portions of flattery, coaxing, cajoling and pleading and they come with their prescribed offerings. Their ancestors had gone before His presence trembling with fear and love. They had known God in all His majesty and universality. Their very life was permeated with His radiance. Their minds contemplated His pervasive greatness. Their hearts were full of love and adoration for the infinite love that constituted the essence of God's nature. When the holy days came they would burst into song; measures burning with consuming love; tender lines of pleading; cadences of humility, and crescendoes of rapturous adoration. The season of the new year was an ordeal of spiritual revivification. Well, they left behind them transcripts of their songs and their prayers and recipes of their gestures and attitudes. And now their descendants are provided with the formulas. They sing and recite and gesticulate; after the manner of their ancestors and they expect God's response even as it came to their agonized ancestors.

There are the modern worshippers who figure that they are complimenting God by treating Him as a good up-to-date scout. They meet Him at the golf club, and in the stock-market, and at directors' meetings. He is pretty easy to get along with. He may have been exacting in the olden days, when He made their ancestors step lively. Now He knows that people are busy and haven't much time to bother with the so-called spiritual things. Of course He is clever and sees everything, but His greatness lies in His ability to overlook. But once a year He becomes a [illegible] and He must be played up to. He likes to hang around the temples on these special days. So it behooves them to patronize the temples and do a few funny things that He likes. They will read a few paragraphs for Him in Hebrew just to make Him feel good. When they get through with these they will do the rest in their own way, and in their own language. It's up to Him to meet them fifty-fifty. Else they might get sore and refuse to cater to Him altogether. For after all He is not the only God on the market.

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Rosh Hashonah is a beautiful institution like all the religious institutions produced by that intensely religious people—the Jews. It has served to bring to a focus the universalist trends of the Jewish character. It has had the power of transporting an entire people from the sphere of mundane concerns into the higher regions of ultimate worths. Its uncompromising awesomeness was an overpowering thing that took possession of the mind and the senses and compelled attunement to its mystic radiations. It was an experience that drew vitality from the very marrow of the people's being and colored its life and actions. Now it has lost its potency. It is an effete relic of a vanished milieu. It seems that its chief purpose is to provide jobs for broken down cantors and to replenish the treasuries of languishing congregations.

A.B.B.

REFLECTIONS ON THE EVE OF A NEW YEAR

Rabbi Maurice N. Eisendrath

Just one year has rolled by since I assumed the pulpit of Holy Blossom Synagogue and began my editorial contributions to the *Canadian Jewish Review*. Just one year has passed since I wrote "To All Canadian Jewry-Greetings," wherein I pledged my utmost capacity and strength "to the growth and progress of the spiritual life in this great land of my new adoption, to the intensification of Jewish life and spirit within its borders, to the shattering of prejudices and the broadening of vistas, to the championing of prophetic ideals and the dissemination of growing truth, to the furtherance of good will, tolerance, peace and happiness between man and man." As I reread these words which I so earnestly and sincerely wrote during the month of September last under the inspiration and spell of a new challenge and a glorious opportunity, I cannot but wonder just how much of that promise has been fulfilled, just how much progress has been made, just how far we have travelled together toward the goal to which I would have had us all aspire. These are the disturbing reflections which fill my mind as we approach the dawn of another year.

In the main the past twelve months have held much happiness; great has been the reward of my humble efforts to fulfill this dream. Rich and gratifying has been the response on almost every hand, and great joy have I found in my labors in the Canadian field. But one untoward circumstance has marred my ministry during the year now about to be swallowed by the gaping jaw of time. Scarcely had I written the word "opposition they (the tasks I set out to achieve) will no doubt evoke. Differences of opinion are bound to arise,"—scarcely was the ink of these phrases dry than all the long suppressed antagonisms smouldering in Toronto Jewry were unleashed and I was absurdly categorized with all the Amaleks and Hamans, the Torquemadas, the Hakenkreuzlers and Hitlerites of history as an enemy of my own people, as a traitor to my own treasured faith. Never was one who entered upon his task desirous solely of engendering good will more miserably misunderstood. For uttering words since become the guiding principle of many foremost spokesmen of the Jewish people, yea, even of the High Priest of Zionism, even of Dr. Chaim Weizmann himself, for refusing to seek comfort in illusions and for revealing the dangers and difficulties which lay ahead; difficulties and dangers sadly enough now come to pass, Anti-semitism, of all ludicrous epithets of opprobrium, were imputed to my honest convictions. It was a crushing disappointment, to be sure. Never before had I believed that the Jew who, for thousands of years, had demanded of the world the right to be different; who, for over two millenia had endured ignominy and shame rather than capitulate to the

(Continued on page 142)

Rosh Hashonah Greetings

From the Prime Minister of Ontario

The occasion of the Jewish New Year and Day of Atonement affords me an opportunity at this time to extend my personal good wishes to all the members of the community who participate in this solemn celebration. I earnestly hope that our fellow citizens of Jewish origin will enjoy all happiness and prosperity during the coming year. It is very satisfactory to me, and to the Government of Ontario, to observe the many evidences of cordial good understanding and co-operation between all classes, races and creeds, and to realize, as we do, that this spirit of unity is a source of strength and stability to the Dominion and to the Empire.

G. H. FERGUSON.

From the Premier of Alberta

I esteem it a privilege to tender to the Jewish people in Alberta my sincere good wishes for their well being and happiness on the occasion of the celebration of the New Year and the Day of Atonement.

I am confident that the religious solemnities with which the Jewish High Holidays are celebrated will serve alike to confirm the Jewish people in those admirable qualities of citizenship which they have cultivated through the ages, - qualities which make them an influence for good in any community in which they dwell.

J. E. BROWNLEE.

From the Premier of British Columbia

The Jewish New Year and Day of Atonement marks an era in the world's history that carries us back to the Hebrew Scripture on which so much of our ethical life today is grounded. I trust that the Jewish people will long hold to the great traditions of their race, and continue to carry from age to age the righteousness of their laws and the sublime teachings of their prophets as embodied in the Old Testament. The laws of Moses, the wisdom of Solomon, and the poetry of David and Isaiah constitute a heritage of which any people may well be proud.

S. F. TOLMIE.

From the Premier of Manitoba

Once again I have great pleasure, on the approach of the Jewish New Year, of extending sincere good wishes for happiness and prosperity to every member of the Jewish community and to every Jewish household in Manitoba. In the brotherhood of Canadian citizenship there is no element in the population of our Province which has more justifiable ground for patriotic satisfaction and for pride than the Jewish people of Manitoba have in their record of faithful activity in helping to promote the general progress and welfare. In this they have given proof that the Jewish religion is essentially one whose teachings impress upon the individual his duties and responsibilities as a member of the community in which he lives and works. Faith in the strength of right living and in the power of righteousness is the abiding reality insisted upon in the moral teachings of the sacred Hebrew writings to which the world owes so much. I am happy to have the privilege of renewing, with all my heart, my best wishes to all the Jewish people for a New Year blessed with prosperity and happiness.

JOHN BRACKEN.

From the Premier of the Province of New Brunswick

I am glad to avail myself of this opportunity to say a few words to the Jewish people of Canada among whom I have found many friends. Devoted to the land of their adoption, it is at this season of the year that they turn their thoughts more particularly toward that land in whose history we first find the story of their race.

Their literature gives us not only the song of the mystic but the insight of the seer. It marks as well throughout the centuries the gradual yet certain enlargement of spiritual vision which has brought intellectual as well as political liberty to the world.

As the story unfolds we see that this great race has given to humanity much of that which is best, though it has received from it, too often, some of that which is worst.

It has preached a time of jubilee and has been subjected to decrees of extermination. It has taught faith and received infamy. Burning with the spirit of liberty it has been condemned to slavery.

In the hours of the new year my friends review the past but not with bitterness. They read the tales of sacrifice and endurance which mark the persecutions of their race and realize that the Divine Power which has caused those things to cease has yet some great purpose to be served by the people of their race.

B. M. BAXTER.

From the Premier of Saskatchewan

In extending greetings to the people of the Hebrew race in Western Canada on the occasion of the celebration of their New Year, I would like to take the opportunity of pointing out a little of the debt which civilization owes to this powerful and indomitable race, the members of which, since the dawn of history, have preserved their religion, their genius, and their individuality amid persecutions and disasters unexampled in the record of humanity.

At a time when Grecian culture was unknown, and Rome not even a name, when Europe was inhabited by barbarian tribes, and Pharaohs ruled in Egypt, Jewish leaders were given to the world the elements of Government, of law, of morality and hygiene, and establishing a culture of their own that has persisted and grown until the present day. In the years of antiquity, when war was the highest expression of national life, they waged it with skill and success. and an abiding faith in their Jehovah of the Battles; and they were perhaps, the first people of whom history has cognizance, who practiced the arts of Government and developed industry and trade.

In their relations and conflicts with other races, they profited without losing their identity. When they first came into contact with Grecian culture through the advance of Alexander the Great into Palestine, they gained by it, and lost nothing; for they possessed a culture of their own, that long antedated that of Rome or Athens.

Their history is perhaps more dramatic than any other of which there is record. Their wealth, their industry, and their skill, aroused the cupidity of powerful and warlike neighbours, and the tenacity with which they clung to their traditions and beliefs, inflamed the powers of bigotry against them. They were beaten to the earth, but never destroyed; they refused to bow the knee to Bael, and set up alters to their God by the waters of Babylon.

They cherished an invincible pride of race, and a faith in their ultimate destiny, that would not die. During the middle ages, when a spirit of bigotry and intolerance swept across Europe, they were persecuted with a cruelty almost inconceivable to our modern humanity; and yet despite it all, wherever they found a lodgement, they flourished in their chosen avocations, and made valuable contributions to the national life of the country in which they sojourned.

Their racial characteristics of passion and patience are invincible, and their contributions to modern civilization are remarkable. In Government, in finance, in education, in philanthropy, in art and literature, the members of the Hebrew race have achieved the highest distinction.

When the Jews were exiled from Spain, where they had long been established, some of them found a refuge in England, where with characteristic industry, they set themselves to work to rebuild their fortunes. One of these refugees sold sponges in the streets of London for a living. He prospered and his son wrote books. His son in turn became one of the greatest of British Prime Ministers. He it was, who enjoyed the esteem and friendship of Queen Victoria, and added India with its millions to the British Empire. Once in the course of a heated debate, some English patrician tossed at him the gibe of "Jew." "Yes," he replied. "I am a Jew. My ancestors were princes in the temple, when yours were naked savages in these Islands." There is no statesman, no patriot to whom the British Empire, as it is at present constituted, owes a greater debt than Benjamin D'Israeli. One of Great Britains' Proconsuls and jurists, Lord Reading is of your people; the greatest masters of finance in the world belong to the Hebrew race, and they are pre-eminent in many other high avocations.

If I may make you a wish for your New Year, might it not be fitting to hope that the mandate granted to Great Britain in respect to Palestine, may result in the fulfilment of your national aspirations, and that within the coast of Israel, may be established a home and a sanctuary for many members of the Hebrew race, from which their genius and culture may radiate for the benefit of humanity.

J. M. ANDER

From the Attorney General of Ontario

On the eve of the Jewish New Year I extend greetings to the Jewish citizens of Ontario. Last year, when I received the same request, I indicated that here in Canada under the British flag where all rec justice and fair treatment, the Jews have taken such a foremost pl in so many activities that they required little in the way of a messa— except one of good will.

I now express to them my sincerest good wishes for their well being, prosperity and happiness, and confidently hope and trust that in the future, as in the past, they will continue to prosper abundantly and to live in peace, amity and goodwill with their fellow citizens and continue with them to work for all that makes for the country's greatness.

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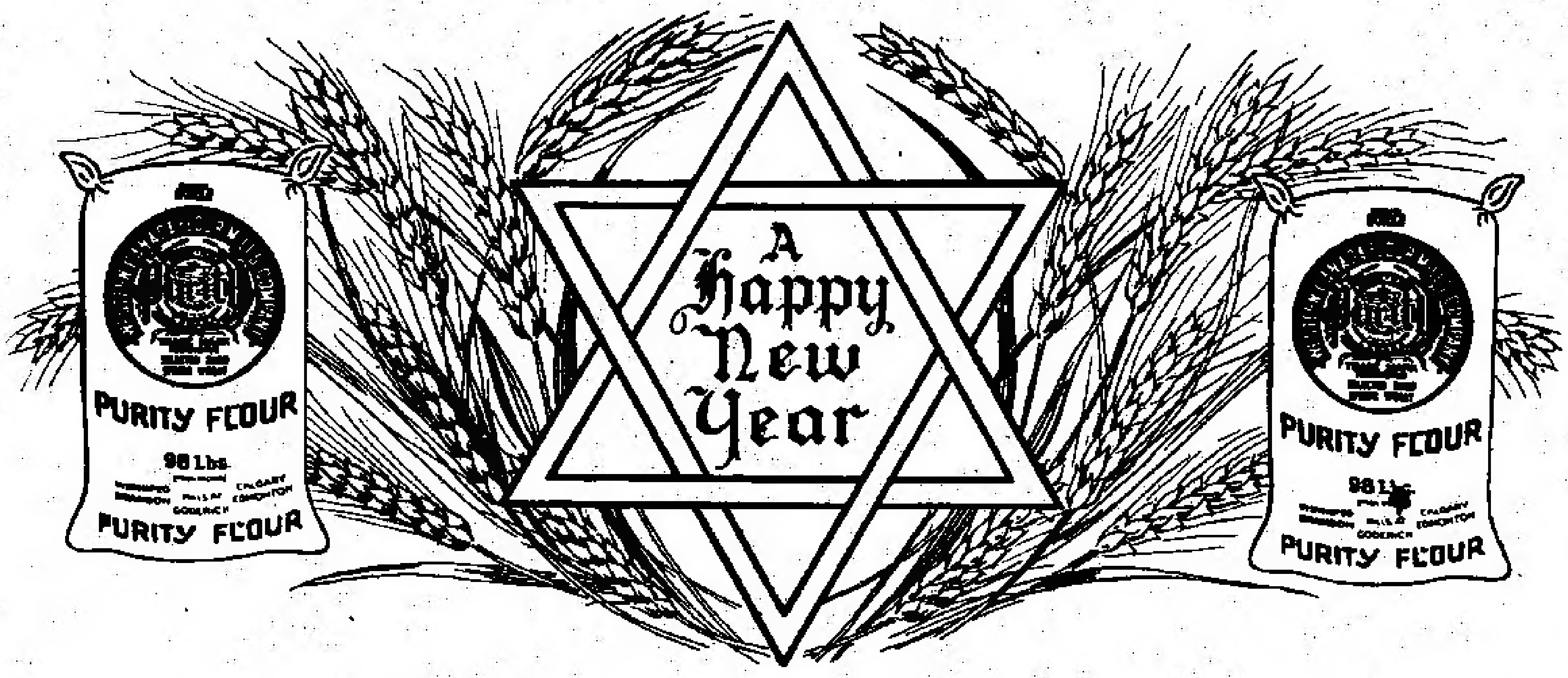

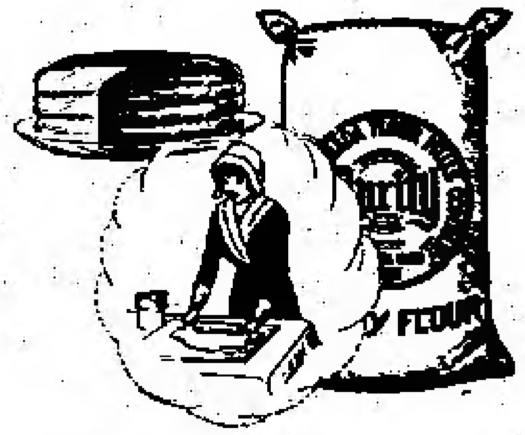

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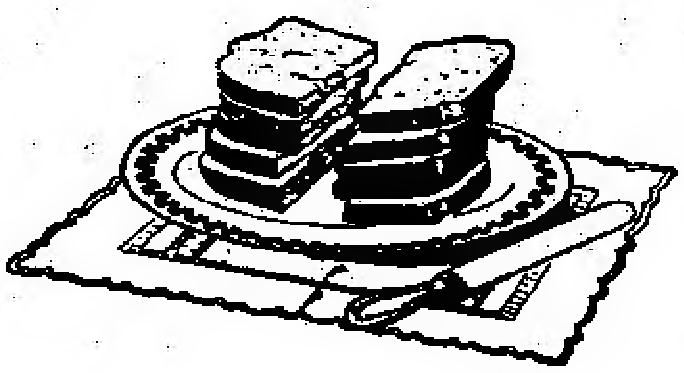

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To the many Jewish communities of Canada the CANADIAN JEWISH REVIEW *extends a kindly Rosh Hashonah greeting. May the coming year be a wholesome, satisfying time for all. May it bring joy in abundance physical and spiritual health. May this new year be one of progress and security, colorful and eventful in the things that count for true happiness.*

In August of this year Lucien Wolf died in London, England. In September of last year Louis Marshall died in Zurich, Switzerland. One was an English Jew, one was an American Jew, but both belonged to the larger Jewish community of the world. In the death of these men their loss could not be confined to their immediate environments any more than their services to their people were ever restricted to their nearest settings. Both men were tireless in their self-imposed obligation of using their personal position and influence to protect Jews from persecution and all prejudicial discrimination.

Lucien Wolf was a distinguished author, a publicist, and an authority on Jewish affairs abroad. He gave most of his life as a worker on behalf of the persecuted Jewries of Europe. He was the representative of the Deputies of British Jews and of the Anglo-Jewish Association to various foreign governments in matters affecting Jews abroad. At the time of the Peace Conference in Paris in 1919 Mr. Wolf devised the Minorities Treaties and the leading part which he took in their adoption secured for him an international reputation. He become known to Jewish journalists the world over as the spokesman for the Jews of the world to the representatives of countries with which the Minorities Treaties were concluded, such as Poland, Czecho-Slovakia, Jugo-Slovakia, Greece and Rumania, a chief offender in failing to carry out the provisions of the treaty. He collected evidence on the anti-Semitic riots in Rumania in 1927 that went into the indictment of the Rumanian Government which he framed and presented to the Joint Foreign Committee of the Deputies of British Jews. When in July of this year the honorary degree of Doctor of Hebrew Letters was conferred by the Jewish Institute of Religion of New York upon Mr. Wolf, Rabbi Stephen Wise said to him: "Lucien Wolf, English journalist, Jewish historian, international diplomatist, veteran soldier in the cause of fighting injustice to the Jew, for half a century wise and skilled and untiring pleader by word and pen for Jewish rights; Jewish statesman laboring in many lands and for many peoples that justice be done to Israel."

The example and memory of Louis Marshall should be kept before the Jewish people of the world, not to his greater glory but as an inspiration to those who come after him. His life was full of things accomplished for the betterment of the Jewish people and of the world of humans. Millions of European Jews have been indebted to Louis Marshall for his leadership in campaigns for funds for the destitute. In their name he used his energy and resourcefulness to help in concluding the Minorities Treaties. Like Lucien Wolf he was not a Zionist. But, whereas Mr. Wolf made an address once on "The Zionist Peril," Mr. Marshall was a leader in the movement to co-operate with Zionist efforts to colonize the Holy Land and to revive Hebraic culture. It was Mr. Marshall who was responsible for Henry Ford's apology to the Jewish people after he had denounced them in the dirtiest terms for years in the infamous *Dearborn Independent*. He was the man who once led in the fight in the American House of Representatives and the Senate for the abrogation of the treaty with Russia because that country refused to recognize the passports of American Jews. Louis Marshall's moral support and active interest were felt in a thousand and one projects and causes of Jews and non-Jews and carried many along to success.

This man has been dead for a year and no one can be said to have taken his place. David M. Bressler, one of the chairman of the Allied Jewish Campaign, said of Mr. Marshall: "The place which Louis Marshall held in Jewish life not only in this country but throughout the world is one which will never be filled by any other man. At least not in our time." Other men who knew Louis Marshall have said that they missed him, his steadfastness, his courage and whole-hearted anxiety to be of service. His achievements were important but their great significance lies in the fact that, as Lord Melchett said, "they stand forever as evidence of what can be achieved by a man of courage, character, ability and endless persistence and patience, and of the respect he engendered in all those who came in contact with him for his fearless appeal to justice and rectitude which enabled him to achieve so much."

Both Lucien Wolf and Louis Marshall were in the seventies when they died. Their minds were clear, they were interested in life, they were in the midst of affairs that fascinate the strong and the responsible. They left behind them a long string of worth-while achievements. But the tradition which they handed down to be an inspiration was based not on ability, but on ability plus a great wealth of personal integrity. In an age of materialism and in a world of trickery and chicanery these men arrived in the high places, not by hook and crook or by publicity agents or by money contributions chiefly, but swept there almost unavoidably by that inner strength and power which summed up meant high character and personality.

f.f.a.

THE KOL NIDRE
A Confession of Human Weakness

By Rabbi Arthur A. Feldman, Ph. D., of Hamilton, Ont.

Before sunset on the eve of the Day of Atonement, the greatest festival of Judaism, when the congregation is gathered in the synagogue, after a formal pronouncement by three rabbis or laymen, the cantor sings three times, first, softly, then, louder, lastly, loudly, to the strains of a marvelously plaintive and touching melody, the following formula, called, after the two beginning words, Kol Nidre:

"All vows (Kol Nidre), obligations, oaths, and anathemas, whether called 'konam,' 'konas,' or by any other name, which we vowed, swore, pledged, and whereby we bind ourselves from this Day of Atonement until the next, whose happy coming we await, we do repent. May they be deemed absolved, annulled, forgiven, and void, and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows, the obligations shall not be obligations, nor the oaths be oaths."

While the formula is sung the Ark is open, and the worshippers listen to the words and tunes in awe and reverence, touched and moved to the very core of their hearts, many trembling and crying. Immediately after the Kol Nidre the cantor and the congregation chant three times:

"And pardon shall be granted to the whole congregation of Israel, and to the stranger who sojourneth among them, when all the people transgress ignorantly. Pardon we, beseech, the iniquity of this people, according to the greatness of Thy mercy; even as Thou hast borne this people from Egypt until now. And in the Scripture it is said: 'And the Eternal answered, I have pardoned as thou hast said." The opening ceremony is concluded with a praise of God for keeping all alive.

The Kol Nidre is written, with the exception of one Hebrew passage, in Aramaic; its origin is unknown. But it seems to be very old. The Louvre of Paris preserves a vase that dates back to the 7th century, on which fragments of the Kol Nidre are engraved; it is found in the oldest compilations of prayers.

On account of the Kol Nidre the Jews suffered pogroms and persecutions, and the humiliating and shameful Jewish Oath was imposed upon them. The enemies of Israel have readily grasped the Kol Nidre to prove the utter depravity of the Jewish race, alleging that it is an absolution of sacred oral obligations made to Christians. Until recent years a Vienna and a Berlin anti-Semitic newspaper, on every eve of the Day of Atonement, printed the Kol Nidre in Hebrew types and its German translation on the front page, to arouse hatred against the Jews. To refute the accusation great rabbis and rabbinical assemblies many times takes upon himself, in which no second person, whether Jew or non-Jew, takes upon himself, in which no second person, wether Jew or non-Jew, was a party. In many prayer books, printed in Russia and Poland, a declaration to this effect is still printed before the Kol Nidre.

Not only outside forces worked against the Kol Nidre, also great Jewish authorities rose up against it. Five Gaonim of the great Talmudical academies of Babylon condemned it; Rabbi Amram Gaon (9th century) called the Kol Nidre "minhag sh'tus," a silly custom. About a hundred years ago Liberal Judaism began to expunge it from its prayer books, retaining the melody, and using as the text the 130th psalm or an other psalm or words. And, lo, in the year 1930, the Central Conference of American Rabbis, for a long time the most radical body of Liberal Judaism, responsible for very drastic changes both in the

(Continued on page 137)

1930 — A Happy New Year — 5691

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5691 — A Happy New Year — 1930

Rosh Hashonah Greetings

From the Minister of Lands and Forests of Ontario

On the occasion of the Jewish High Holidays and Celebration of the New Year and day of Atonement, I wish to extend my best wishes and greetings to the Jewish Citizens of Canada who will be celebrating this anniversary with the usual solemn, religious, ceremonies.

I am sure the recurrence of this celebration finds the Jewish citizens of Canada well established in the good-will of the Canadian people and I am sure your race appreciate the welcome they receive in Canada.

Please give my good wishes to your Jewish readers and my best wishes for a Prosperous New Year.

W. Finlayson.

From the Minister of Public Works and Highways of Ontario

At this season of the year when Old Father Time is turning over another page on the ancient and storied calendar of the Jewish race, one's thoughts flow back to that dim antiquity when a very small portion of the world encompassed the tribes; and then, leaping the centuries, one ponders upon the present ubiquity of the race, scattered over all the earth.

It is a far cry from the simple, untramelled existence of those early times to the complexities of modern civilization, and as the Jews have spread over all countries they have also spread through all the strata of society. Potent factors have worked for diversification, but an underlying unity has persisted.

In that unity, I feel, the celebration of the New Year and high holidays, plays a very important part; for Jews, the world over, turn with one accord to their devotions, considering not the things which divide them, but the heritage they have in common. It is well, then, that the season should be one of joy. That it will so prove is my New Year's greeting to your readers.

Geo. S. Henry.

From the Minister of Mines of Ontario

At this solemn religious season when the Jewish New Year appears on the horizon, I extend to the Jewish people every good wish for health, happiness, and prosperity.

Enjoying the liberty and freedom of British Institutions we can be thankful for our gifts, blessings and liberties, so freely and fully accorded in this Dominion of Canada. For Canadians, Canada is truly a land of promise — fertile soil, flowing waters, fish and game, forests, temperate climate, and with mineral resources unbounded. Let our aim be to maintain and preserve our gifts and privileges upon which rest the happiness and future of our country and its people.

Charles McCrea.

From the Provincial Secretary of Ontario

The 23rd of September is notable as commencing the High Holidays in celebration of the New Year and Day of Atonement.

For many years past it has been my pleasure and privilege to mark this occasion by a short message to our esteemed Jewish citizens. It is again a pleasure to extend to them through the columns of the *Review* my hearty good wishes, together with the cordial hope that the dawning New Year may unfold to each of your readers prosperity, health and happiness.

May I again point to the high traditions of their race throughout the world's history as an inspiration to strive ever for the highest standards of citizenship? No country in the world has extended greater rights to the Jewish race than the country in which your readers dwell. As Ontario citizens they enjoy the fullest possible share of just laws administered without fear or favour, they have full freedom of thought and act, and I feel that it is necessary for me to emphasize their obligation to recognize unreservedly the responsibility which the Jewish race shares with all other citizens of this country; viz., to so conduct themselves, to so strive for the highest ideals of thought and action in public and private life, as to maintain the reputation which they have always enjoyed in this country of being exemplary citizens.

I again urge upon our Jewish compatriots that the remembrance of the rights and privileges bestowed upon them in Ontario and the high resolve to meet all the obligations which such rights infer should remain always a part of their remembrance in the solemn celebration next September of two of their greatest festivals.

L. Goldie.

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MONTREAL

From the Ontario Minister Without Portfolio

I desire to extend to my fellow Canadian citizens of the Jewish faith my best wishes for their success during the New Year which is about to commence.

Hon. J. R. Cooke.

From the Provincial Treasurer of Ontario

Another year has passed and once again I am pleased to have the opportunity of sending a message to the Jewish people of Ontario on the occasion of the celebration of your New Year and Day of Atonement.

Down through the ages the achievements of your race, in spite of handicaps, have been notable and I wish to congratulate you on the spirit of friendly co-operation which exists here at all times. We appreciate your contributions to the advancement of all worthy causes in the Province and throughout the Dominion and Empire.

I sincerely trust that this will continue and that you will add your influence to ours in the discouragement of the lawlessness and radicalism which from time to time endeavours to get a foothold in our fair land.

J. V. Monteith.

From the Minister of Lands and Forests of Quebec

The coming of the Jewish New Year gives me the agreeable opportunity of wishing a Happy New Year to the Jewish people of the province of Quebec, and to hope the New Year has in store for them much happiness, not only for themselves in this more favored land but also for their compatriots and kinsmen in far-off countries.

Present-day conditions throughout the world are far from being of the best, and though we in Quebec and Canada are specially favored there is no doubt that the hearts of the Jewish people on this occasion of solemn festivities throb in sympathy with their less fortunate compatriots in far-off lands.

The position of the Jewish community in the province of Quebec is steadily growing in importance, and it is peculiarly fitting that in a province where civil rights were accorded first within the British Empire that further necessary recognition be given so that the way may be paved for scholastic advancement. In this respect the new year promises to be one of extreme importance to the Jewish people of the province, and the best wishes of all right-minded citizens go out that the best solution of a difficult situation may be attained.

The New Year will also doubtless see that practical commencement of that great enterprise to which the Jewish community have set their hands, namely, the fine hospital which is to be erected, and to the building of which it has been a pleasure for the government to substantially contribute. It is specially at such a solemn time as the present that one's thoughts naturally turn to the care of the sick and unfortunate, in which respect the Jewish community have every reason to be proud.

Honore Mercier.

From Minister of the Quebec Cabinet

On the occasion of the New Year of your people, it gives me great pleasure to extend my greetings for a Happy New Year.

I have had the opportunity of meeting many representatives of Canadian Jewry in connection with my activities in both Provincial and Federal matters, and at all times have profited by that courtesy and tact which is typical of the Jew.

Again, I wish you all, a Happy New Year.

Alfred Leduc.

From the Minister of Public Works and Labour of the Province of Quebec

On September 23rd, the Jewish people celebrate their New Year. On this occasion, my sincere wish is that the coming year will be one of health and happiness for each of you.

F. N. Francoeur.

From the Minister of Roads and Mines of the Province of Quebec

May the New Year bring to our Jewish fellow citizens the fullest mead of prosperity and happiness.

Quebec, the land of liberty and freedom, extends to them the heartiest of kindly wishes.

May this Rosh Hashonah usher in a new era of good fortune and welfare for our citizens of the Hebraic faith.

J. E. Perrault.

IN THE COUNT OF YEARS

By Rabbi S. Herschorn, Montreal

The star called "Earth" has completed another of its endless circles around the sun. Up there in the great emptiness, where eternal silence reigns, this planet is but a little speck, that, like a gnat around the lamp, whirls around the sun, which in its turn is also whirling through space among other stars, into unknown regions. All the heavenly bodies moving in their orbits accurately, driven by an invisible power form together the great symphony of heaven, the riddle of existence. In that distant space there is nothing to mark or celebrate the completion of the round by the earth. That bulk of "matter" gives no hint of containing any "spirit" mindful of its movements. Even if observed closer it could only reveal small changes during its flight: Rivers frozen and melted periodically, vegetation springing up and withering regularly at some places. Nevertheless, this planet has also developed a "mind," the mind of man that embraces heaven and earth, of man who has conceived the regularity of its motion, has coined the word "time," and who at the end of the period of its circle solemnly exclaims: *"Behold a year has gone a new year begins."*

That man, watching the outgoing and incoming years, is the only being that is time-conscious, the only one to have discovered himself and to be conscious of himself. He possesses an irresistible desire to pry into the why's and wherefore's of the great mystery of existence. Such a state should have enhanced his dignity and self respect, serving him as a sign that he is a link in a long chain of work of the undying spirit that works in man and through man throughout all ages both past and future. Indeed, in the early ages of man's self discovery he really thought of himself as of nothing else but the crown of creation. He considered himself the sole purpose and the centre of all beings. The earth was to him the centre of the universe, the sun rendering the service of a huge lamp and furnace, the stars being a lovely decoration on the sky. . . . Everything was for man and for his comfort.

This self importance of man began to fade the more he learned about the universe. This earth is no more the centre of creation, even the sun is but a little star, and there are countless other universes beside ours, and perhaps more important ones too. Observing that great space, man lost himself, his importance has gone. Even his own identity underwent painful doubts. Man is no more sure of himself. What is man? a mechanical composition of cells, atoms and electrons? . . .

The conquest of space made by science was at first regarded by the European theologists as being contrary to religion in so far as it tends to undermine man's spiritual importance. Our Sages, however, saw no danger to their concepts of faith in the expansion of world's greatness. The existence of countless other universes was even known to them if not scientifically, at least intuitively. (Mishna Ukzin; Mogen Avrohom Hilchot Rosh Hashana). The greatness of the world and its immeasurable vastness have rather served for them the cause of religion, revealing and proclaiming the greatness of the Creator. Has not Isaia proclaimed? (Isaia 40.) "Lift your eyes on heaven and look, who has created all these." . . . The duration of the process of the creation matters very little. Even evolution is to them not a mechanical but a creative process, not only a chemical development but the result of the work of a spiritual power working its way through on a definitely set plan toward a certain goal. Of course, that operative spirit is still unconceivable, that goal still uncomprehensible; this does not disprove the existence of spirit in matter. The existence of any consciousness on earth would also seem improbable in the far away heavenly space, and yet, does not man in himself represent an interpretation to the meaning of this planet? Man is the mind and consciousness of this earth, produced and reproduced by it after a long process of adaptations and adjustments under the force of the undying power of creation. Man's mind thus being the mind of the earth, and its consciousness. Now, if this bulk of matter called earth has revealed a spirit in the form of man, a combination of mind and matter, how great must there be the power behind the whole scheme of the universe and the universes. How great is the dignity of man that in him has the power of creation found its highest expression, in so far as this planet is concerned.

That moment when man celebrates the beginning of a new year is also a moment that reclaims for man his lost dignity and self importance. It lifts him to the highest pedestal, exhibiting him not as an insignificant accidental creature, but as a being that fully represents the spirit of this earth and its consciousness, being also a part of the great consciousness of the universe. Through man the planet itself counts its circles around the sun, and through man the planet will reach the purpose and goal of its creation. The greatness of the universe does not herefore shake man's spiritual importance, it tends rather to support it. Man must not lose himself observing the vastness of space around him, he should rather find in it a manifestation of his own importance and dignity, as well as an urge to a self-controlled and idealistic moral conduct for both findings are closely related to one another. May this New Year inspire us to realise that Man's mind and spirit are part of a great scheme of things. . . .

NEW YEAR'S MESSAGE

By Dr. Stephen S. Wise, Rabbi of the Free Synagogue, New York N. Y., President of the Jewish Institute of Relegion

The year began, as it ends, for Israel at the Wailing Wall! We seem to have stood throughout the year at the Wailing Wall,—a year which began under the shadows and ends with but little light. There are years that go down in our annals as years of hurt; others as years of sorrow; still others as years of doubt. The year about to end has been for us one of deep and tragic confusion.

5690 began, as it ended, amid the din of battle waged by misguided Arab groups, with the tacit or spoken approval of English governmental officials in Palestine, against our people, our daring pioneers. When warred upon, these defended themselves with a valor worthy of their cause and country. There can be no higher praise.

Much of the evil and even horror of the crime against the Jewish resettlers of Palestine might have been overcome, if the British Government, by its Palestine representatives, had been equal to its traditions. It has been guilty of what its friends might choose to name blunder after blunder. The Parliamentary Inquiry Commission, save for its Labour member, was less than a whitewashing body; it was deeply hurtful to the cause of Palestine peace. Since its Report, we have seen act upon act, including the naming of Luke as England's representative on the Wailing Wall Commission, which together have been one of the saddest disillusionments in all the centuries of our history. For we trusted England. We would still trust England, despite this awful year, if England would but choose to make it possible that we renew our trust.

But self-trust is more important still, most important, if as a people we are to add to the proud centuries of our history such years as shall not be full of shame. As long as we imagined that our life depended for good or evil on Czarist Ukase, so long were we undone. As long as we imagine that the Jewish resettlement of Palestine depends upon this or any British Government, we are undone.

However much Eastern and Central European governments did in the past to make our yoke heavier, however little British governments may in the future do to effectuate the Mandate and all that went before, Jewish self-trust is the final arbiter of the Jewish fate.

From this truth, such Jews as are vulgarly and noisomely indifferent to the plight of our people, will timidly dissent. Jews, who so occupy themselves with the divisive minutiae of Orthodoxy and Reform as to be unable to envisage the majesty of the whole Jewish picture, will not understand. But Jews, worthy of the name and heritage of their people, will share the faith that makes us unconquerable, that nothing less than high, unafraid, creative self-trust can bring us, as a people, nearer to our heart's desire. And that desire,—to go forward as a people in the land where God dwelt in the aspirations and purposes and deeds of a deathless people! And to go forward everywhere, in the name of the divine bidding, to widen the domains of justice, to deepen the foundations of peace, to strengthen the will of self-conquest.

The Wailing Wall, to which our fathers and mothers pilgrimmed has performed the tragic miracle, throughout the passing year, of pilgrimaging with us,—in many lands of exile. Once again is Russia a land of desolation, for neither acres nor bread, even when not illusory, can undo the hunger of the Jewish soul, which is asked to satisfy itself with the stone of compulsory irreligion. It has happened,—it may happen again,—that the Wailing Wall stands long after they have passed, who made of every dwelling place of Israel walls of wailing and desolation.

May the New Year—5691—lead us from the Wailing Wall to the heights whence we shall, with the help of the spirit of holiness and mercy, behold justice for our brethren and peace for all men.

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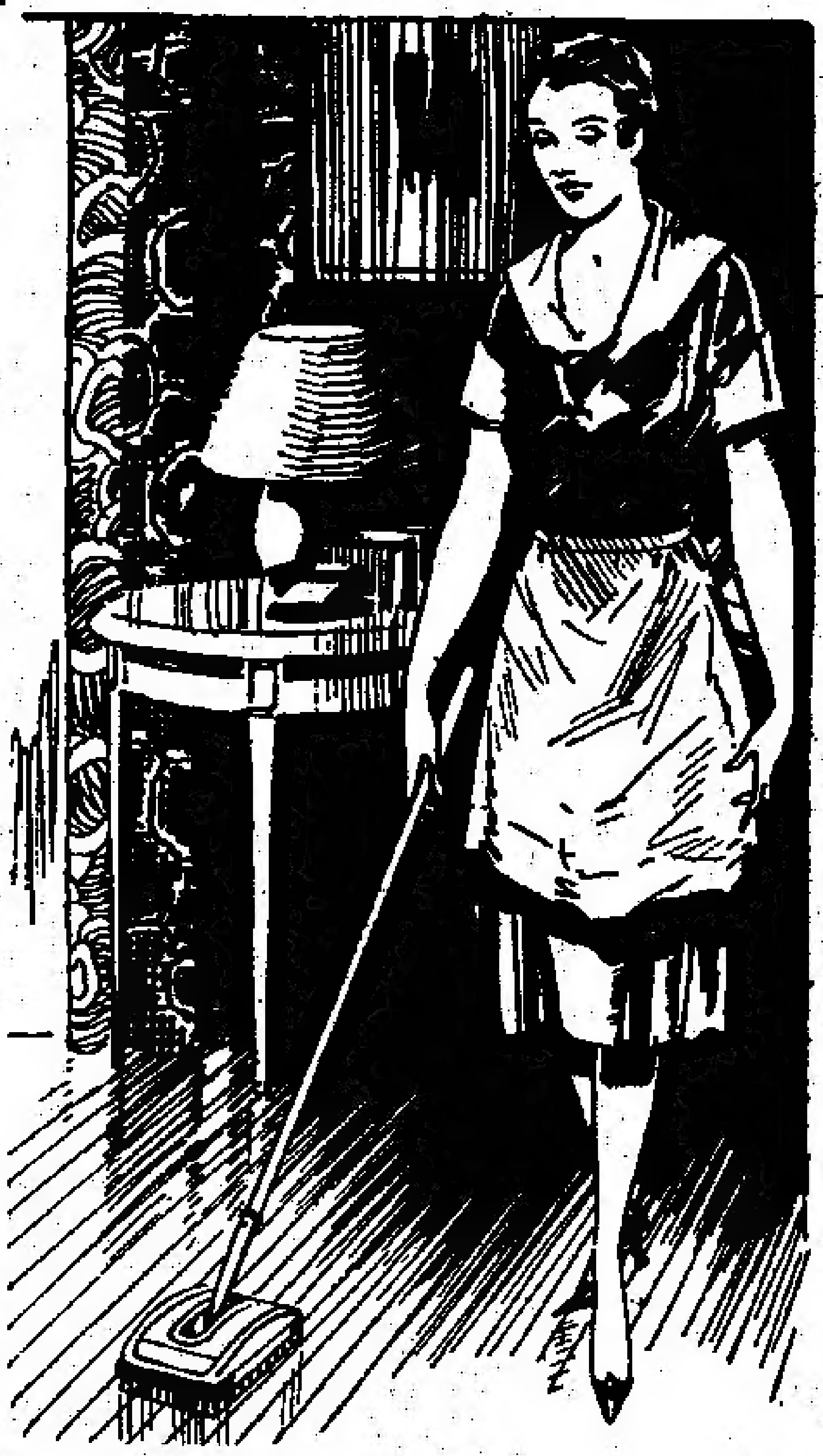

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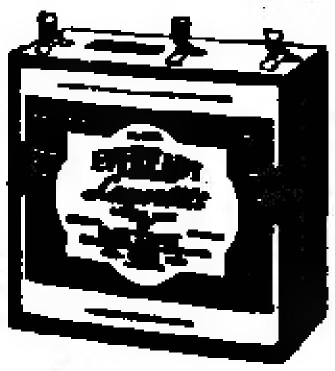

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5690 In Review

By HARRY SCHNEIDERMAN,

Editor, of the American Jewish Year Book, and assistant secretary of the American Jewish Committee

The period covered by this review is from July 1, 1929 to June 30, 1930. It is based chiefly on the dispatches of the Jewish Telegraphic Agency; the Jewish and general press and reports of many organizations have also been used as source material.

The attention of the Jews of the United States was focussed, during the past year, as in no other since the Peace Conference, upon the situation of their brethren in foreign lands, especially Palestine, Russia, Poland and Roumania.

The sad news which began coming from Palestine about August 22, 1929, *appeared the more tragic because it came so close on the heels of the results of the first meeting at Zurich, Switzerland, of the Council of the Jewish Agency, constituted along lines agreed upon between the World Zionist organization and leading non-Zionists in several western countries, chiefly the United States. The reports of widespread uprisings on the part of Arabs, involving the killing and maiming of many Jews, aroused intense grief and indignation; the conviction was almost universally held that the outbreaks would not have occurred but for the negligence of the British administration in Palestine; and this negligence, many believed, was a result of the antipathy for, or, at best, the lack of sympathy of the British officials in Palestine with, the efforts of Jews to establish a homeland in that country. These were the sentiments which animated a group of Jews of New York City, who, on August 26th, the fourth day of the uprisings, organized a mourning procession which marched to the British Consulate General, where a set of protest resolutions was deposited.*

AMERICAN REACTION TO PALESTINE EVENTS

On the same day, the Administrative Committee of the Zionist Organization of America determined to establish a Palestine Emergency Fund for the relief of sufferers from the outbreaks, under the chairmanship of David A. Brown, and the Union of Orthodox Rabbis appointed September 4th (Yom Kippur Katon) as a day of fast and prayer, and dispatched a resolution to President Hoover requesting him "in the name of God and humanity, to use his good offices to check the Arab riots and bring salvation to the needy".

On the following day, a delegation representing the Zionist Organization of America, Hadassah, the American Jewish Congress, the Independent Order Brith Abraham and other Jewish bodies waited upon the Honorable Henry L. Stimson, Secretary of State, and submitted to him a memorandum on the Arab uprisings, concluding with an expression of confidence that the United States Government would make every possible effort to bring about an immediate cessation of the massacres.

The State Department had been communicated with also by the American Jewish Committee, the Secretary of which had sent to the Department a telegram and a confirmatory letter in which the United States Government was requested to take adequate steps in conjunction with the British Government for the protection of the life and property of American citizens and that in order to prevent possible spread of anti-Jewish excesses in other countries where Jews and Moslems lived, our government bring to the attention of the governments of such countries the desirability of taking necessary precautionary measures. In response to these messages, the State Department informed the Committee that it had early taken appropriate steps through the Consul General at Jerusalem and through the embassy at London to protect the lives and property of American citizens in the disturbed area, and that information received with regard to conditions in the countries adjacent to Palestine indicated that the authorities of those countries had taken appropriate precautionary measures to prevent the spread to their territories of the disturbances in Palestine, or invasions from their territories into Palestine. On August 28th the Executive Committee of the American Jewish Committee held an emergency meeting to consider the outrages in Palestine, and issued a public statement telling of the action which had been taken, pledging a continuation of its vigilance and the taking of such further steps as may be called for by ensuing events, and urging the Jewish public "to meet this new tribultation with as much calmness and self-restraint as are possible under the distressing circumstances".

(Continued on page 49)

From the Minister of Labour of Canada

I am glad to be able through your courtesy and the medium of the *Canadian Jewish Review* to send to your many co-religionists throughout Canada a message of good will on the occasion of the celebration of the Jewish New Year and the observance of the Day of Atonement.

It is my sincere hope that the New Jewish Year will bring a full measure of good fortune and happiness for your people in this country. In their natural aptitude for industry and thrift and by the ordering of their life on a high moral plane your people have given greatly in the past towards the development of our Dominion and I am confident that the occasions now observed will be but further milestones in the continued exercise of their qualities of good citizenship.

While conditions throughout the world today are not as prosperous as could be desired, still, in this regard Canada is in a much more fortunate position than most other countries and personally I am confident that she will be one of the first to regain a position of enviable prosperity, and that shortly. To do so, however, will require the whole-hearted co-operation of all classes, all creeds and all nationalities within our borders and the exercise of those qualities of industry, thrift and courage for which Canadians have always been noted and which your people possess to such a high degree.

G. D. Robertson.

From the Minister of Agriculture of Canada

On the occasion of the celebration of the New Year and the Day of Atonement, I desire to extend to my Jewish fellow citizens in Canada a kindly greeting, coupled with the hope that the New Year may be to them a year of peace, prosperity and happiness.

Robert Weir.

From the Postmaster General of Canada

Through the medium of the Post Office there will shortly be exchanged between Jewish people of the world greetings for the New Year. It is a pleasure to add my good wishes on this occasion and to express the hope that the Department over which I have the honour to preside will play no small part in contributing to the prosperity and advancement of the Jewish race.

Arthur Sauve.

From the Minister of Trade and Commerce of Canada

On the celebration by the Jewish people of the solemn, religious rites of the Day of Atonement and the New Year, I have no hesitancy in saying that nothing has exercised greater influence over the moral advancement of the human race than has the ancient Hebrew religion, and while it is always a matter of deep regret to me that we of the Christian faith should in some measure be separated from those of the strictly Jewish belief, nevertheless I am profoundly impressed with the thought that behind the differences existing between the two there is a common historical background which merits the reverence, and, indeed, the affection, of all who still believe in an over-ruling Deity, and I most highly commend the sacred manner in which you and your people observe these ancient rites.

H. H. Stevens.

From the Minister of Railways and Canals of Canada

I am honoured to extend greetings to your readers on the occasion of the Jewish High Holidays in celebration of your New Year and Day of Atonement. At such a time one naturally reflects on the varied history of the Jewish race; on the splendid position it has achieved, and on its hopes and aspirations for the future. Only a most virile race could have maintained its predominant characteristics under the adverse circumstances with which, in the past, the Hebrew people have had to contend. By loyalty to its faith, by persevering industry, and by the exercise of those virtues that form the basis of all good citizenship, the Jewish race has earned for itself the respect and admiration of the civilized world. While maintaining its acknowledged position in trade and commerce, and in the world of finance, the Jewish people are taking advantage of the wider opportunities afforded by advancing educational standards and are becoming increasingly identified with the learned professions, with science and industry, with art and literature, with law and politics — indeed, with all that makes for progress and advancement and the realization of the social and cultural aspirations of an intelligent people. For these reasons, Canada is fortunate in its Jewish citizens, and I am equally sure that they, in turn, appreciate to the full the unrivalled opportunities for moral and material advancement that are to be found in the Canadian citizenship which they enjoy in common with their friends and neighbours of other race and faith.

R. J. Manion.

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RUTS

By Rabbi Samuel Sachs, of Goel Tzedec Synagogue, Toronto

There is practically no difference between the last day of one calendar year and the first day of the next. Yet there is something suggestive, something almost inspiring in the thought of a new year—a year that we have not yet spoiled with our mistakes and our sins, a year that is not yet saddened by grief and failure and loss and disappointment.

And as a panacea for all our past ills, we are frequently advised to "get out of the old ruts." I admit that often there may be need of getting out of these ruts. Cities do a wise thing when they spend millions of dollars to straighten some of the crooked streets, originally laid out, according to popular tradition, by the sheep and cows which grazed there in the early days. Manufacturers act wisely when they scrap old machinery, no matter how good and how expensive, abandon old plants and construct new ones, and in some cases completely reorganize their whole business because a newer and better way has been found. History cannot furnish a more depressing example of crass stupidity, a more pathetic, appalling and tragic instance of that Bourbon spirit which never forgets anything and never learns anything, than the present disposition of practically every nation to repeat all the methods in international relations which brought on the World War in 1914, and which might bring on another and possibly even worse disaster. It is time for the world to abandon the rut of militaristic ambition and armament insurance.

But the fact that some ruts are evil and should be abandoned must not blind us to the fact that many of these time honored beaten highways of life are beneficial and indispensable for our moral and spiritual welfare. You certainly will admit that many physical ruts serve a useful purpose. It would be a tremendous and altogether useless waste of energy if every vehicle had to make its own path across the untrodden fields. Our streets and roads are really nothing but ruts—improved and perfected ruts—through which we find it desirable to direct our travel. Our railways are simply ruts raised to a high power of efficiency. And it would be an incalculable loss to civilization if we had to destroy these ruts and go back to the time when every one might wander around the country at his own sweet will, with no regular channels for traffic to pass.

Our people believe themselves to be modern and fashionable when they advocate getting out of old ruts. Hence, Jewish duty, one of those old ruts, is grossly neglected. Children are trained to do only the things they like, and they grow up to be men and women who are unable to discipline themselves to do things they dislike but must do. We have made religion so optional and voluntary that we fail to build up in our young people a sense of obligation and responsibility. "We talk constantly of our rights, but never of our duties. The result is a persistent weakening of the morale of the Jewish community. Youth and adults are engaged in an endless hunt for thrills. They pick up a new fad only to drop it on the morrow. They hail new idols only to desert them the day after." So speaks a modern thinker.

Our sophisticated generation must realize that certain fundamentals of conduct remain unchanged, that those who flirt with spurious ideas, which are attractive because they coddle their infirmities of body and mind, at last become incapable of recognizing the real when they see it. The truth could be in their right hand and they would not know it. Much of the contemporary pseudo-intellectualism that boasts so loudly is, under scrutiny, no more than cheap and bloated pretentiousness. But the ageless bulwarks of our faith have been reared at an inestimable cost and cemented with sweat and blood. The more closely we examine them the more we are amazed at their grandeur of design and execution. Storm proof against life's opposing climates and contemptuous of the ephemeral structures that crowd their vicinity, they shelter the dearest interests of mankind, standing massively amid many ruins after history's recurrent cyclones have died away. It is for our everlasting benefit as Jews and men that we continue in these "old ruts."

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Wishing You a Happy and Prosperous New Year

COMMENTARIES

By Rabbi HARRY J. STERN, *of Montreal,*
Associate Contributing Editor

ROSH HASHONAH MEDITATIONS

As we face the New Year 5691, we find the entire globe enshrouded by a cloud of economic depression. Everywhere workers are jobless. Thousands of men and women stand in bread lines. Hundreds of families are undergoing starvation. The temptation to become pessimistic as to the present order of things and its failure to function is a strong one.

But the Rosh Hashonah hour calls for a hopeful clinging to life. This attitude is supported by Jewish history and the very faith of the Jew. Without the hope for a better day—the Jew could not have endured the blind passions of prejudice that made him the very martyr of the World's history. When other people saw the setting sun—the Jew saw the signal for the coming dawn.

And now Jewish optimism must strengthen us in such gloomy days as these. We must not "fear life". We must rise above our tears, our toil, our loneliness, our shattered dreams and broken melodies. True life does not consist only of sunshine and health. True life must have with its pilgrimage, disappointment and failure. Reaching out for roses we are often torn by thorns. That's life! We must accept life and not flee from it.

* * *

True life also means growth. And on the New Year one ought to examine his growth in mind and heart. The measure of a man's life is not to be judged by length of days; not even by possessions. He lives best who grows with the years in kindliness, and in love, in the pursuit of truth and sympathy.

Do we love those about us more to-day since yester-year? If so we have grown and we have lived.

Rosh Hashonah Greetings From R. B. Bennett,

Prime Minister of Canada

May I be permitted to take this opportunity of transmitting, through you, a message to the Jewish citizens of Canada on the solemn occasion of the celebration of the New Year and Day of Atonement, a celebration which has taken place in unbroken continuity since the time of Ezekiel.

Citizens of the Jewish race have, in the past, played a great part in the building up of our Dominion; they are today worthily living up to the record of those former achievements. In the arts, and in the professions; in industry, and in commerce, they are displaying those qualities of courage and self-reliance, determination and imagination, which have preserved for their race, during mofe than two thousand years, a proud and integral part in the story of humanity. Those same qualities are today more necessary than ever before if we would construct in this Dominion of ours a sound and enduring national life. May Canadian citizens of Jewish ancestry continue to share in supplying them.

To all my friends everywhere, I wish a year of growth in goodness and understanding.

"Dawns another year—
Open it aright:
Thou shalt have no fear
In its fading light.
Live that not a stain,
Live that not a deed
May awaken pain;
May erasure need."

Rosh Hashonah Greetings

From the Principal of Queen's Theological College at Kingston, Ontario

At the ushering in of the New Year and the celebration of the Day of Atonement, all Canadians will unite in good wishes to their Jewish fellow citizens. The modern civilized world owes a debt which it can never pay to the Hebrew people. The great moral principles by which society lives and is secured were enumerated not by Greece or by Rome but by Israel. The greatest preachers of individual, social and national righteousness which the world has ever known were the prophets of the Hebrew people. The literature which has had greatest vogue in all the world is the Holy Bible, Old Testament and New Testament, all of whose writers, save one so far as we can determine, belonged to the Jewish race. Christendom, as well as Judaism, must acknowledge its debt. The founder of Christianity was a Jew, his friends were Jews, and the great apostle to the Gentiles himself was a Hebrew of the Hebrews. The unhappy age-long feud between Christian and Jew has now fairly well worn itself out. Here and there in the Old World the old bad spirit still shows itself, but its power is spent. Jewish scholars, like Klausner and Montefiore, have given generous and whole-hearted recognition to the New Testament and to the Christian Gospel, and Christians in ever increasing numbers acknowledge their great obligation to the high moral standards and fine religious motives of Judaism.

It is a happy thing for us on this continent that many of the Old World antagonisms have not come over the sea to the West. The western hemisphere will never have to tell the sad tale of fire and sword between Jew and Christian which is in some ways the greatest tragedy in the history of Europe. Irrespective of creed or race all Canadians will join in praying for the peace of Jerusalem and in wishing well to the wonderful people who, through a troubled history, have held fast to those qualities of mind and soul which make a people great.

Dr. H. A. Kent,

Professor of Hebrew and Biblical Literature.

From the President of the University of British Columbia

As the season for the celebration of the High Holy Days of the Jewish New Year once more approaches, I extend greetings and cordial good wishes to all citizens in Canada who are adherents to the Jewish faith.

This period has a spiritual significance for many millions throughout the world who do not acknowledge primary allegiance to this ancient form of religious belief.

At this time of spiritual contemplation and re-dedication, when you repair to your synagogues to pray for yourselves and for all mankind, your fellow citizens in this Dominion who are of different racial origins and of other religious persuasions recall, with gratitude, your many contributions — material, artistic and spiritual — to the progress of civilization and the enrichment of the culture of the whole world.

May prosperity, peace and happiness be the lot of all those who, following the reading of the Law and the sounding of the Shofar, enter upon the coming year with new hope, fresh courage and noble aspiration.

L. S. Klinck.

From the President of the University of Alberta

It is a pleasure to send a word of greeting to the Jewish citizens of Canada on the approach of the High Holidays. It is a happy note of our time that people of sincere religious conviction, though with differing expression of that conviction, live together with sympathetic understanding. The contributions of the Jewish race to religious thought, to science, and mathematics throughout the darker ages, and to disinterested public service are part of the commonplace of knowledge. Such is the kind of contribution that Canada demands from her citizens today. Such she will receive if, we of all races and religious viewpoints together, work to the end that our country will be the better because we have passed through. We wish you greetings at your solemn festival.

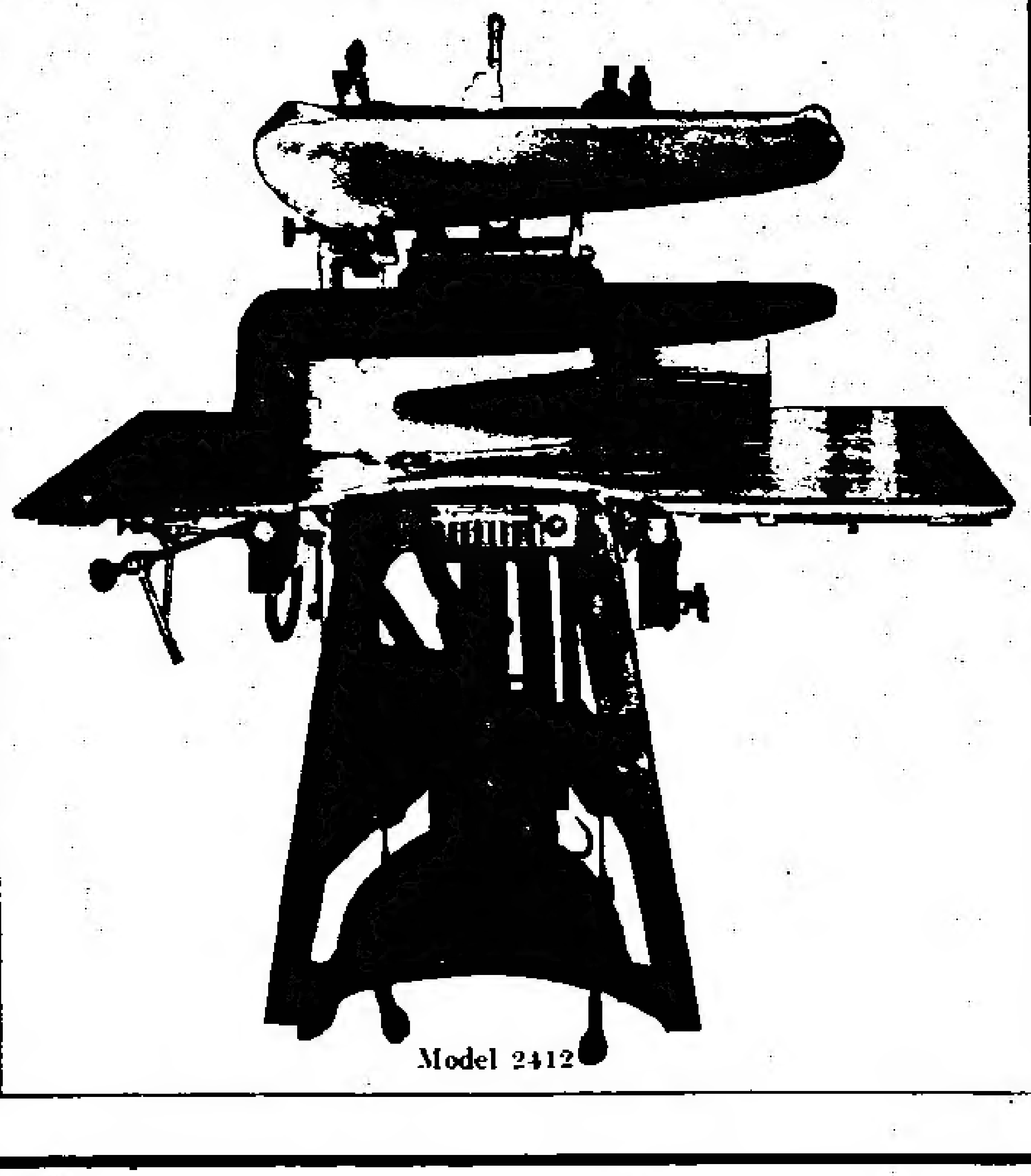
Robert C. Wallace.

From the Chancellor of the University of New Brunswick

The University of New Brunswick greets the Jewish citizens of Canada on their holidays in connection with the celebration of the New Year and Day of Atonement. We congratulate them on their industry and prudence in material affairs as well as their sincerity and strong convictions in their spiritual life.

C. C. Jones.

CANADIAN PROSPERITY



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Friends and Patrons
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We Extend You Greetings For The New Year.

From the Mayor of Montreal

It gives me great pleasure to extend to my esteemed fellow-citizens of the Jewish race my cordial good wishes on the occasion of the High Holidays by which are celebrated the opening of their New Year, as also their Day of Atonement.

Firm in the conviction that true happiness can only be attained by the willing and cheerful accomplishment of whatever duty faces us, the sacrifice of whatever temporary gratification may stand in the way of duty, and the placing of the common welfare far above our own personal interests, I sincerely wish the Jewish fellow-citizens a truly Happy New Year.

CAMILIEN HOUDE.

From the Mayor of Toronto

I welcome the opportunity afforded by the celebration of the Jewish New Year and Day of Atonement to extend to my Hebrew fellow citizens hearty greetings and good wishes for a Happy New Year.

May this celebration bring to the hearts and homes of the Jewish community of Toronto peace and happiness, and may the solemn traditional ceremonies of these High Holidays inspire them to greater accomplishments and a higher citizenship.

BERT S. WEMP.

From the Mayor of Ottawa

On the occasion of the sacred Jewish anniversary of Rosh Hashonah, I wish to extend greetings to the Jewish citizens of Canada.

I think that at this solemn time every Jewish heart should feel a thrill of pride in the magnificent traditions of his race. As an admiring friend of the Jewish people, I wish them all happiness and trust that their year of 5691 will be one of progress and achievement for them and for all of us who are citizens with them of a "land of promise."

F. H. PLANT.

From the Minister of the Interior of Canada and Superintendent-general of Indian Affairs

On the eve of the Jewish New Year, I venture to express the hope that the celebration of this, one of the solemn religious occasions so significant in the lives of the different elements of the nation, may be attended by benefit and blessing, spiritual and material; and that, with their zeal and devotion thus quickened, our Jewish citizens may continue to increase their contributions to the national welfare.

THOMAS G. MURPHY.

CANADIAN JEWISH REVIEW

AN IMPARTIAL MEDIUM FOR THE DISSEMINATION OF JEWISH NEWS AND VIEWS

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F. F. Cohen, *Editor.*
Contributing Editors
Rabbi Maurice N. Eisendrath Rabbi Harry J. Stern.

I wholly disapprove of what you say and will defend to the death your right to say it.—Voltaire to Helvetius

Canadian Jewish Review invites correspondence on subjects of interest to the Jewish people, but disclaims responsibility for endorsement of the views expressed by the writers. All correspondence must be signed with the full name of the writer.

SEPTEMBER 19, 1930 VOLUME XI, NUMBER 48

5690 IN PALESTINE

Summary and Analysis

By Gershon Agronsky

Mr. Agronsky, the Palestine correspondent of the Jewish Telegraphic Agency, is one of the best known Jewish journalists in the world. He is also the correspondent of the London Times and the Christian Science Monitor. Formerly he was honorary press advisor to the Palestine Zionist Executive.—Editor's Note.

The hardest to bear, the year 5690 is the easiest to review. Although looking at the calendar the 1929 disaster should be debited to 5689, the aftermath was felt long after 5690 was ushered in. September saw the continuance in a somewhat desultory form of what in August had been wrought in an organised and concentrated way. By the end of September the Jewish Telegraphic Agency correspondents in Palestine compiled a list of fifty-three crimes of varying degrees of gravity committed upon Jews after the organised disturbances had been apparently checked. Rosh Hashannah 5690, although uneventful from the point of view of the police, was received by a stricken Jewry under the impress of the bloody holocaust.

The events of every hour of every day beginning August 23 and ending September 1 have been so faithfully reported and so indelibly imprinted on Jewry's memory that no recapitulation of them a year later is either needful or merciful. They mark a turning point in the life of the Yishuv by which one remembers every other occurrence. Like the Great War to the world at large, people in Palestine fix public and private events as either pre or post riot.

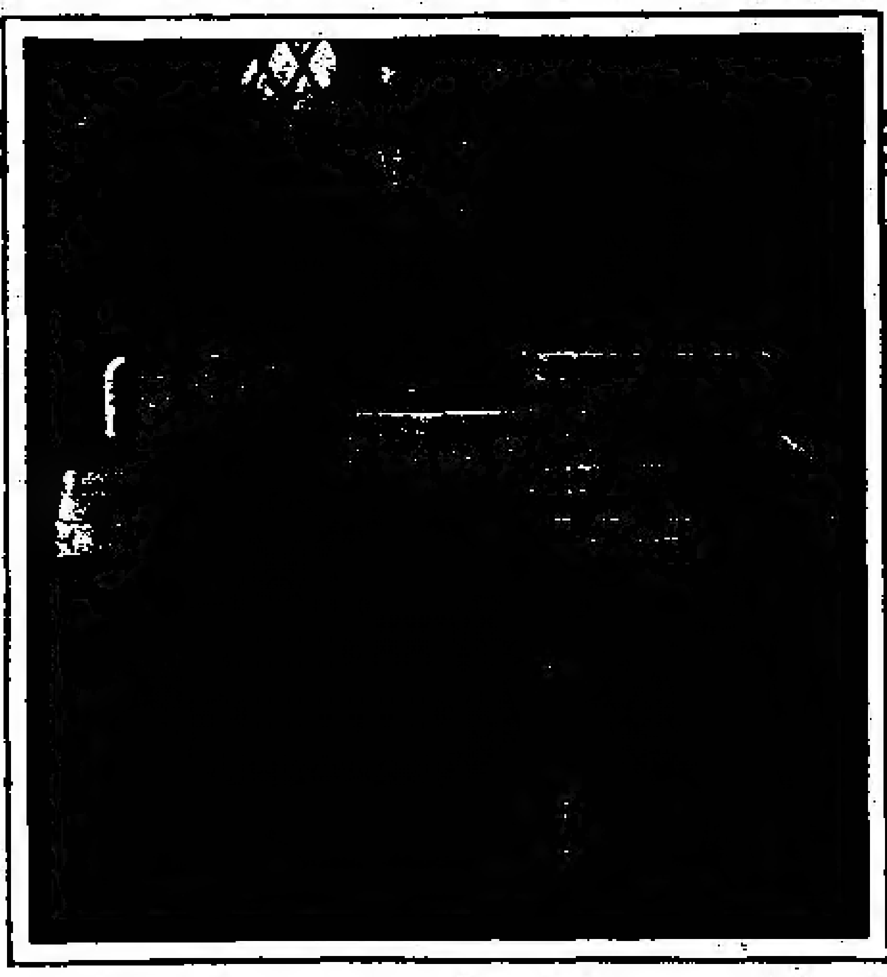
That the August tragedy should have so sunk into the minds and remained in the heads of all Jews is not surprising when it is remembered that everything of any consequence to happen afterwards brought those events back. Last year cannot be said to have been a year of transition since that to which it was to lead is still around the corner. It has been a year of hang-overs, and how far into the next year the hang-overs will be carried, cannot at this stage be predicted with anything like certainty. Not only is the aftermath still upon us but the indebtedness of the early part of the year has not been liquidated. The end of such things as the Simpson Inquiry which began late in the year, is not yet in sight.

The first problem faced by a Government claiming to be caught unawares, was the restoring of security. The riots had aroused the most vicious instincts among a primitive people, only too prone to incitability and too willing to take advantage of any relaxing of a restraining vigilance. Lawlessness became rampant and continued until individual bandits who thought they could strike greater terror by joining forces formed themselves into bands of highwaymen. The irradication of these gangs, or at least one formidable gang which operated in northern Palestine, showed that the Administration once it became aware of a menace, was quite capable of dealing with it. For their own part, the Jews took to heart the bloody lessons of Hebron and Safed, and entered the new year in a new spirit, fortified by the determination never again to be found helplessly unprepared.

The Jewish Agency, administering the Palestine Emergency Fund, also made the problem of internal security its first essential concern. Isolated settlements whose communications were rapidly and vastly improved by the Government, were connected by telephone at Jewish expense; and with the Government security authorities cooperating, an effective system of signalling was devised which would leave no settlement at the mercy of marauders for longer than it takes a detachment of constables or troops to motor from some conveniently central point. The presence of two battalions of British troops and the gradual increase of the British Constabulary, had the necessary reassuring effect on Jews who might need protection; also a desirable effect on the Arabs who might have reason to fear and entertain a wholesome regard for such reinforcements.

Although the most important phase of the security problem remains still untouched, since nothing has so far been done towards reorganising the Palestine Police Force, this much at least can be said, that the Government acted promptly and energetically in restoring order. It has not brought back peace, and Government advocates will perhaps argue that peace is not within the Government's gift. Those who confine the British Mandatory's duty in Palestine to that of a Policeman, may congratulate themselves on the police-

(Continued on page 141)



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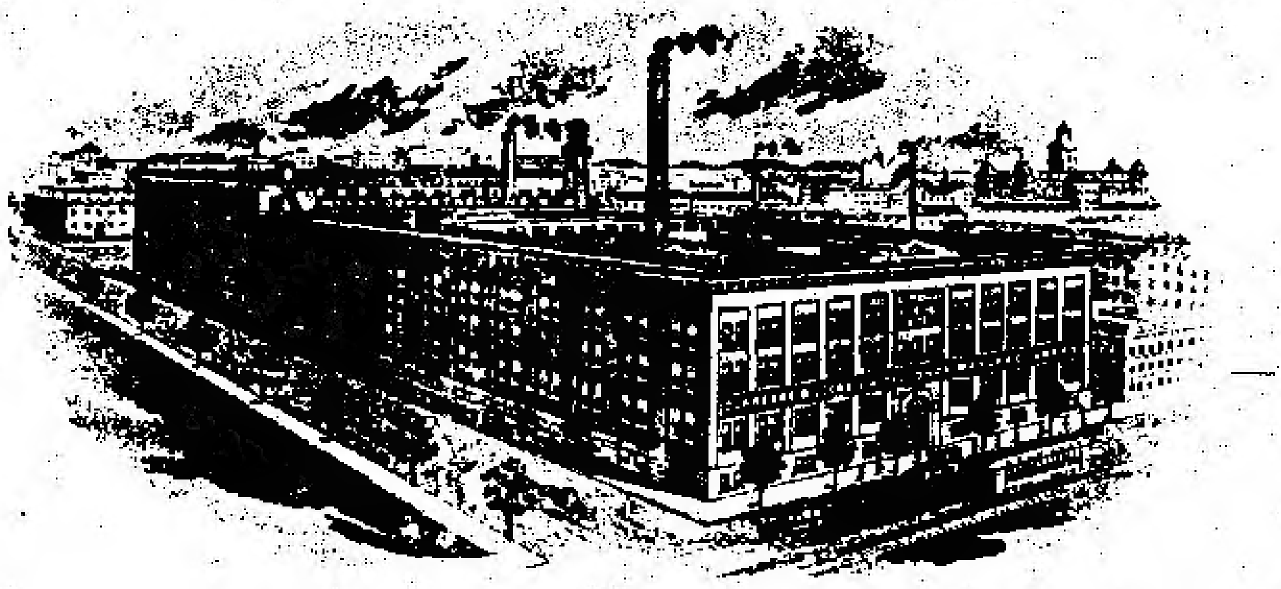

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Two flying enthusiasts. The Prince of Wales and Sir Philip Sassoon (left) flew to Sandwich and there cheered with the multitudes during the Walker Cup contest. Here they are eagerly watching Bobby Jones make one of his shots.

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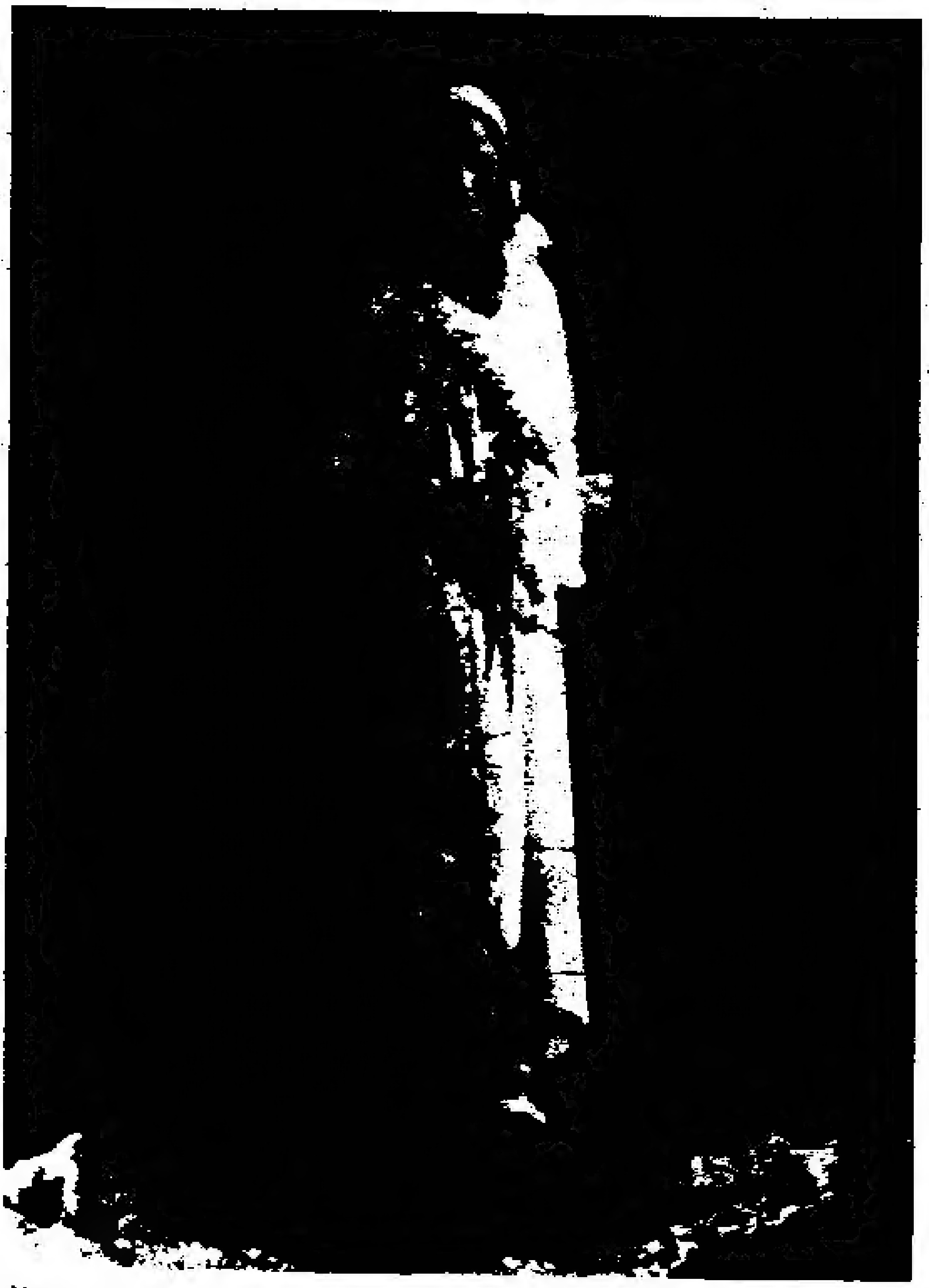

Mrs. Louis Handelsman, formerly Miss Anne Greenfield, daughter of Mr. and Mrs. H. Greenfield, whose marriage to Louis Handelsman, son of Mr. and Mrs. G. Handelsman, took place July 6.

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The entrance of the Tudor home of Mr. and Mrs. Sidney Levitt, Belfrage Ave., Westmount, is of the Old English Monastery type with its antique oak staircase and iron hand-rail. The design for the stained glass window, which was created by the artist, Charles B. Kelsey, was exhibited at the Art Gallery last year. The hand-wrought ceiling lamp is a treasure brought from England two hundred years ago.

The beamed ceiling and parchment walls of the living-room in the residence of Mr. and Mrs. Sidney Levitt, Belfrage Avenue, Westmount, hark back to the early Tudor period. The old Indian cashmere shawl on the piano is a family heirloom. The writing table is hand-carved.

—Associated Screen News Ltd.

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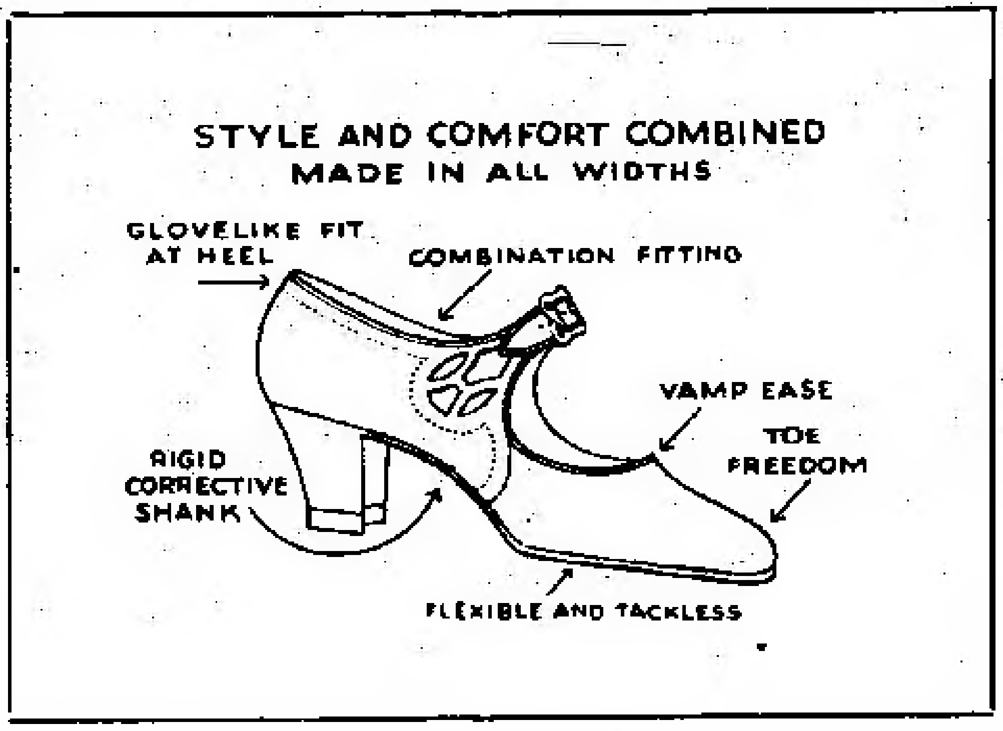
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—*Associated Screen News Ltd.*

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Rabbi and Mrs. Stephen S. Wise at their Summer camp on Lake Placid. This has been a strenuous year for the battling minister of the Free Synagogue, New York, and he is invigorating himself for further unusual labors in and out of the pulpit.

Al Singer, newly-crowned champion lightweight boxer of the world, sharing his elation with "ma" and "pa" soon after his recent startling victory. A protege of Benny Leonard, Al possesses most of the qualities that made his mentor invincible.

Harry F. Guggenheim, American Minister to Cuba, has won the sobriquet of "Flying Ambassador." He is shown here just after his recent arrival at Mitchel Field, after a twelve and one-half-hour flight from Havana.

Rosh Hashonah Greetings Personal — Toronto

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**Mr. and Mrs. H. Andrews and
and family,
48 Northcliffe Blvd.,
Toronto, Ont.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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and sons,
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Extends to all his friends and relatives his best wishes with the compliments of the season.

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**Mr. and Mrs. Charles Bochner,
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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**Mrs. Ida Breslin and daughters,
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**Mr. and Mrs. I. Brodey and son,
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**Mr. and Mrs. A. Carson and
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**Mr. and Mrs. F. Clouth
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**Mr. and Mrs. A. Cohen and son,
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**Mr. and Mrs. L. L. Cohen
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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**Mr. Phillip Davidson,
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Extends to all his friends and relatives his best wishes with the compliments of the season.

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Extend to all their friends and relatives their best wishes with the compliments of the season.

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**Mr. and Mrs. M. Friedman and
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**Mr. and Mrs. M. Gebirtig
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**Mr. and Mrs. K. Geller,
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**Mr. and Mrs. F. Gerstein and
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**Mr. and Mrs. H. D. Golby
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**Dr. and Mrs. I. M. Golden,
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**Mr. and Mrs. M. L. Goldstein
and daughter, Florence,
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**Mr. and Mrs. J. M. Green
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5691 A HAPPY NEW YEAR 1930

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**Mr. and Mrs. Jay K[illegible]er
and family,
126 Garfield Avenue,
Toronto**

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5691 A HAPPY NEW YEAR 1930

**Mrs. E. I. Kenen,
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Dr. and Mrs. Mitchell Kohan
and family.
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and family,
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Mr. and Mrs. S. Lubelsky,
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and family,
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Mr. and Mrs. S. Manson and
daughter,
159 Highbourne Rd.,
Toronto

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Mr. and Mrs. M. Marshall
and family,
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Mr. H. Mehr and family,
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Mr. and Mrs. M. Mentel
and daughter,
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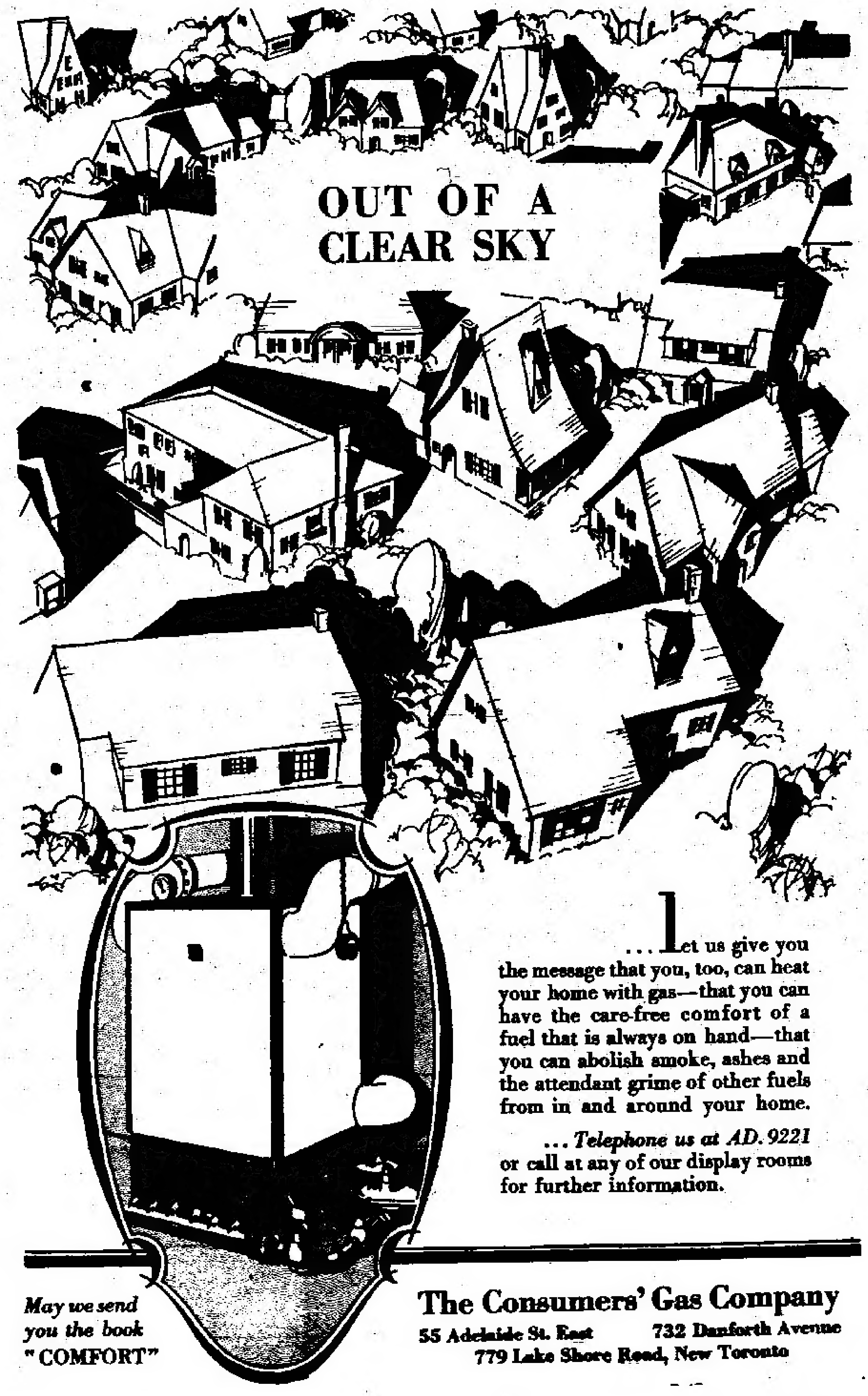

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Mr. and Mrs. E. Palter,
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Mr. and Mrs. Harry Papernick
and family,
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Mr. and Mrs. Chas. Rafelman
and sons,
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Toronto

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Dr. and Mrs. M. A. Pollock
and family,
297 Rushton Rd.,
Toronto

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Mr. and Mrs. S. Robertson
and daughters,
472 Roxton Road,
Toronto

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Mrs. R. Rombach and daughter
Lily,
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Mr. Harry I. Rotenberg,
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Mrs. K. L. Sapera and family,
81 Highbourne Road,
Toronto

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Louis Savein,
115 Braemore Gdns.,
Toronto

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Mr. and Mrs. I. Segel and son,
5 Belmoral Avenue,
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5691 A Happy New Year 1930

Mrs. Anna Selick and son Leo,
50 Bernard Ave.,
Toronto

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5691 A Happy New Year 1930

Mr. and Mrs. Oscar F. Silver
and family,
10 Highbourne Rd.,
Toronto

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5691 A Happy New Year 1930

Mr. and Mrs. H. Soltz and family,
66 Ulster Street,
Toronto

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Dr. and Mrs. L. J. Solway
and family,
165 Madison Ave.,
Toronto

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Mr. and Mrs. Percy Stein
and family,
1048 Bloor Street West,
Toronto

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Mr. and Mrs. M. Stopeck,
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Toronto

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Mrs. L. B. Stock and son Harold,
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Toronto

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Mr. and Mrs. H. Tanzer,
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Mr. and Mrs. S. B. Taube
and family,
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Mr. and Mrs. Joseph Tepperman
and family,
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Mr. and Mrs. Z. Trembetsky
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Mr. and Mrs. Maurice J. Weiss
and children,
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Mr. and Mrs. E. H. White
and son,
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Toronto

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Mr. and Mrs. L. R. Wolfe,
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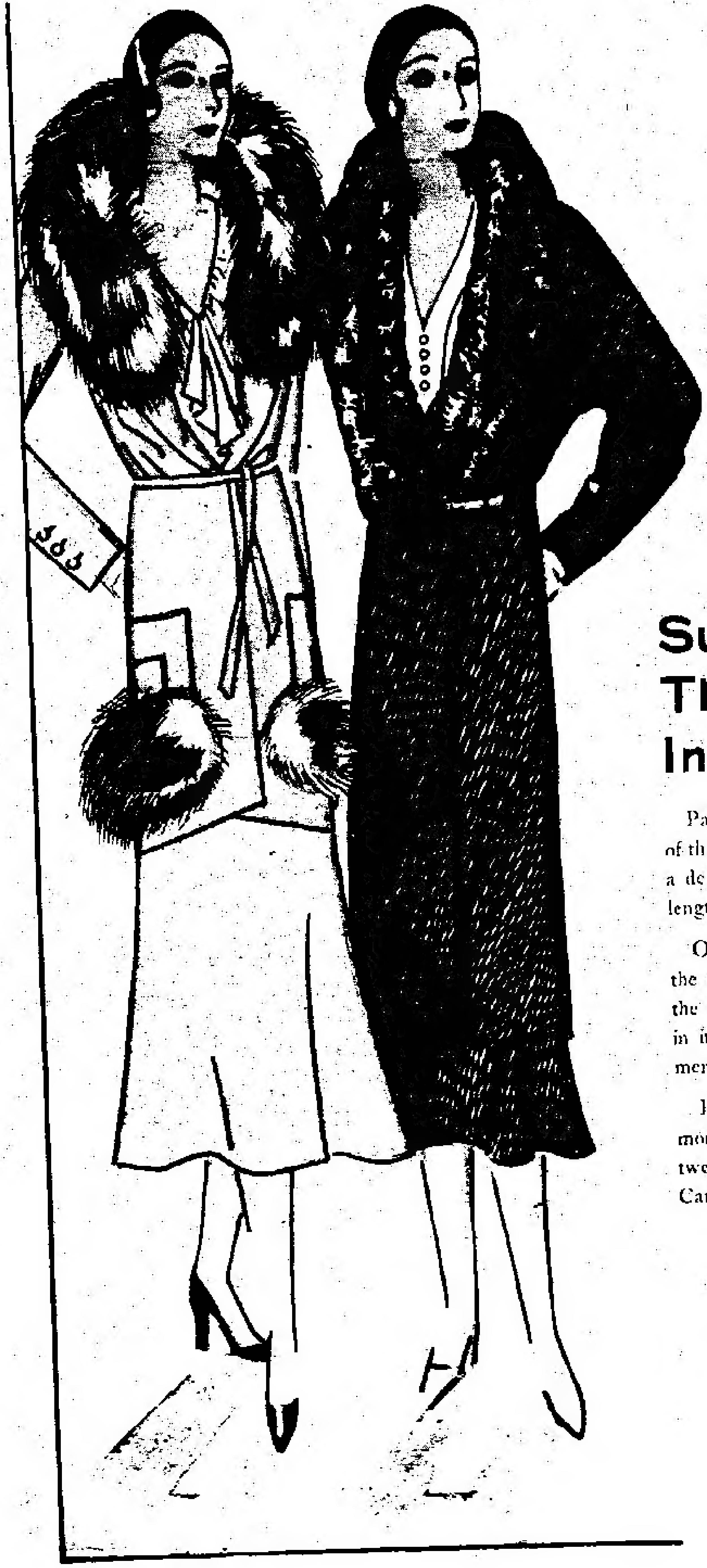

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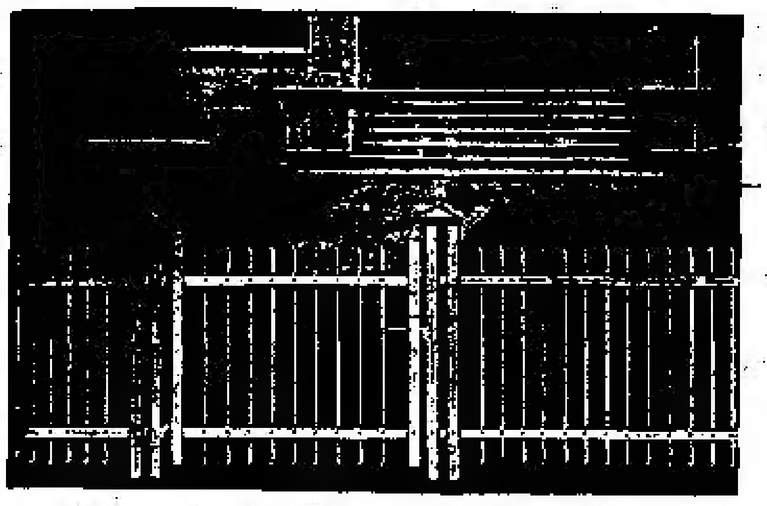
Lower left, Frost See Saw Outfit—one of the many pieces of Frost Playground Equipment, and lower right, Frost Angle Steel Picket Fence—an ornamental fence built to last a lifetime—surprisingly low in cost.



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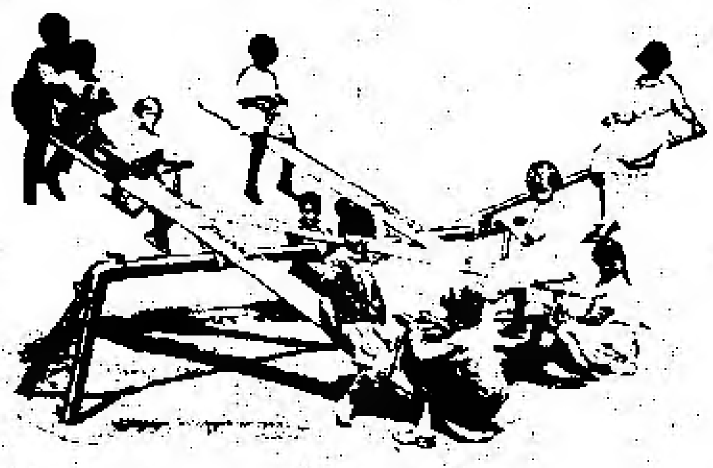

Mortimer Levy

By Lena Soltz

When not yet fifteen years old Mortimer Levy won the city championship for running and while a student at Parkdale Collegiate in Toronto won the cross country race. He was on the Mulock Cup rugby team and won the 2½ mile Marks Trophy race and in 1913 while attending Varsity he won the heavyweight boxing championship. He has never lost this early boyish enthusiasm for sports and while to-day he does not participate in the actual sporting events his interest is so genuine and he is so helpful in arranging a race, basket ball league games or anything else which requires the assistance of a person understanding sport from its many angles, that he has become the idol of almost every young boy who knows him. He is referred to by these young worshippers as well as by his friends and business associates as sport. To use the expressive words of the youngsters who know him, he is considered, "one swell guy".

Mr. Levy's help with the recreational work of the underprivileged boys and girls in Toronto has won him praise. He was the first chairman of the boys' camp which now has permanent quarters at Keswick and is director of the Jewish boys' club on Simcoe Street. He is in charge of athletics at the Y. M. H. A. and is also the vice-president of that organization.

Mr. Levy believes that athletics is fast being recognized amongst the Jewish people as an important part of their training. That this is so, is proved by the fact that during the time he attended school only three Jewish boys participated in the athletic activities of the University while to-day almost all the Jewish students take part in some form or other of sport.

Mr. Levy was editor of the "Elevator", a paper published by the west-end Y.M.H.A. and is a past president of the B'nai Brith. He is secretary-treasurer of A. Levy Limited, with several retail shoe stores concern in Toronto. Fifteen years ago he married Miss Celia Levy of Hamilton and they have two sturdy children, Sybil aged 13; and Leonard, nine.

MORTIMER LEVY

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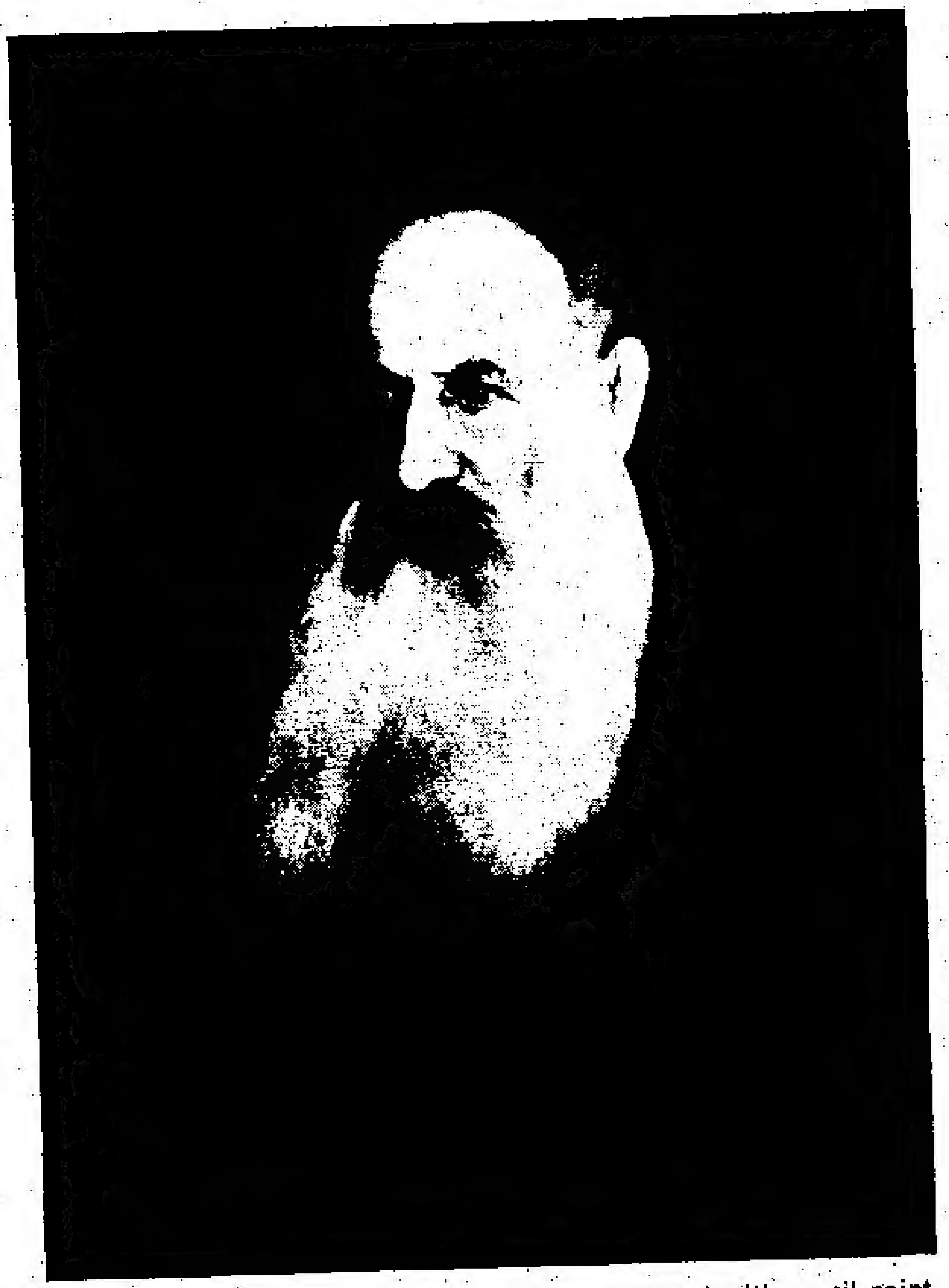
Rabbi Honored on 70th Birthday



Rabbi Hirsch Cohen, of Montreal, who was presented with an oil painting of himself like the above made by D. Belman, a Palestinian artist.

When the Psalmist's "three score years and ten" to his credit and a record of Jewish communal work that brought him into contact with every phase and character of Jewish life, Rabbi Hirsch Cohen, president of the Council of Orthodox Rabbis of Montreal, was honored on the occasion of his 70th birthday Sunday night, September 15, at a jubilee banquet.

The dinner was held at the Chevra Chadisha, Fairmount and Hutchison Street. August in appearance, hale, hearty and active Rabbi Cohen was a true representative of the old rabbinical school as he strolled down the banquet hall and received the acclamations and congratulations of approximately four hundred guests. The gathering was not limited to one particular group of communal workers, for every branch of educational, religious and social activity had representatives present to felicitate the guest of honor and present him with a life-sized portrait of himself, and an illuminated testimonial from the Palestinian rabbinate. Golden-covered souvenir books were distributed to the guests.

Rabbi H. Abramowitz, Rabbi J. L. Zlotnik, Rabbi H. J. Stern, S. W. Jacobs, K.C., M.P., H. Wolofsky, Rabbi J. Rosenberg, Lyon Cohen, L. Salomon, and Rabbi J. Rosenberg were speakers.

Humanitarianism, integrity and conscientious effort are the three standards Rabbi Cohen followed in his service to the community, Rabbi Harry J. Stern, of Temple Emanu-El, said in his reference to the testimonial which Orthodox Jewry gave to the guest of honor.

"This is an age of measurement," he continued, "and we measure everything—knowledge, skill and attitude. Tonight, you are honoring a man of the Torah and paying homage not to a man of material wealth but rather one who has wealth of spirit. By this act, we seem to rediscover our better selves and give the lie to the charge that our only love is that of money. The better self of the Jew has ever expressed itself in leading a life of holiness and goodness, with devotion to the law. On behalf of the Reform Jewish community, I bring greetings to Rabbi Cohen, the leader of orthodox Judaism in Montreal."

Rabbi Abramowitz eulogized the leadership and well-balanced character of the Jewish sage as evidenced by his scholarship and sagacity. "It is clear that the last forty years represent the formation period in the history of our Jewish community. In the moulding of our communal Jewish life into what it is today Rabbi Cohen has had no little share."

Referring to the forty years of service in the rabbinate by Rabbi Cohen in Montreal, Rabbi J. L. Zlotnik said, "It is considered as a Jewish ideal for one to serve his people over a period of forty years like Moses, David, Jochanan be Zakai. I am honored in being toastmaster at the 70th birthday of the dean of the rabbinate, who has watched the growth of the community from its cradle."

(Continued on page 35)

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New Year, 5691

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5691 *To the Jewish Community of Canada* **1930**

New Year's Greetings

from

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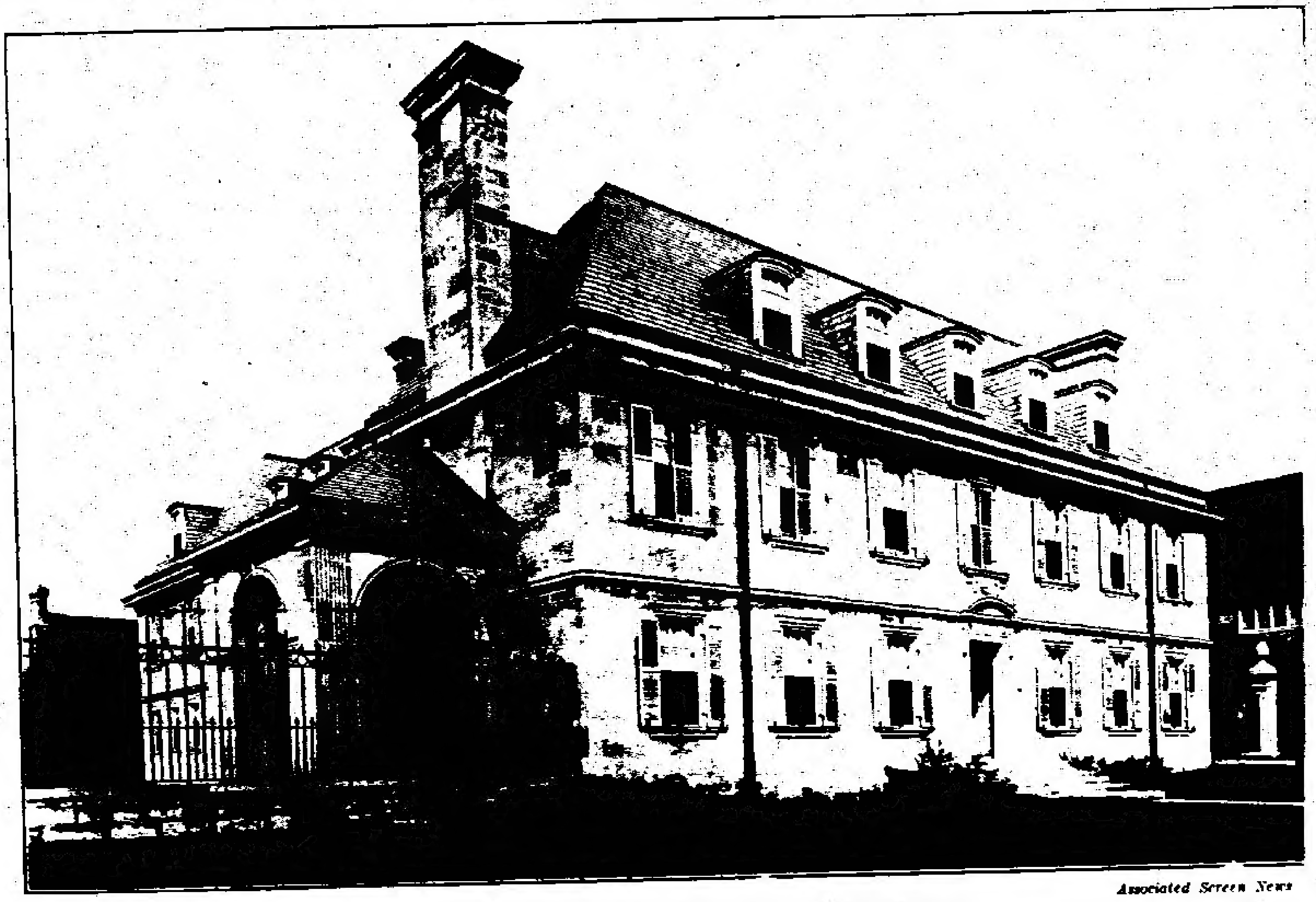

Associated Screen News

Sigmund Samuel's new residence, 104 New Forest Hill Road, Toronto.

1930 — 5691

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JEWISH CLIENTELE
and
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and
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1930 — 5691

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MONTREAL
1400 St. Catherine St. West

WINNIPEG
425 Portage Ave.

Mrs. Maurice N. Eisendrath

By Lena Soltz

Mrs. Maurice N. Eisendrath, wife of the Rabbi of Holy Blossom Synagogue in Toronto, is an accomplished pianist, having been an artist pupil of Moissaye Boguslawski at the Chicago Musical College, and having maintained a Studio of Music in Charleston, West Virginia. Mrs. Eisendrath does not believe in forcing young children to learn music. "It is possible instead to inculcate a love of music in the child," Mrs. Eisendrath says. "If the parents are willing or interested enough to co-operate with the teacher then a great deal of unpleasantness can be avoided both for the child and the parents. Practicing, usually the bugbear of most children and parents, can be made a pleasure."

How can this be done? asks the skeptical mother with the memories of the bribery required to make a child practice the full hour. "The child should be taken to hear light symphoniec which are simple and melodious to the ear," Mrs. Eisendrath says, "and given pieces to practice which have a pleasing tune. However, with the adolescent child different tactics should be used. If he shows a marked dislike for practicing it is here that the parents must insist that the practice period is adhered to until a degree of skill and ability brings about the cultivation of a genuine appreciation of music."

Mrs. Eisendrath is a member of the Council of Jewish Women, a member of the Executive Committee of the Jewish Girls' Club and a voluntary worker for the Big Sister Association, a branch of the Federation, for which work she is well-equipped having been a social service worker at the Michael Reese Dispensary in Chicago. She teaches in the Religious School, is Director of the Religious School choir and is an active member of the Women's Independent League, an organization for the furthering of peace and freedom. Both she and the Rabbi belong to "The Fellowship of Reconciliation," a non-sectarian organization to study inter-racial and industrial problems for the furtherance of peace. This association was formed the early part of May, 1930. Mrs. Eisendrath is also a member of the Women's Committee of the Toronto Symphony Orchestra.

She is an excellent sportswoman. In swimming she is expert, having received her certificate for passing the Life Saving test. A lover of the outdoors, Mrs. Eisendrath believes the ideal vacation is one with the opportunity of really roughing it.

In the list of things which Mrs. Eisendrath can do cooking could have been listed first as well as last. A less intelligent woman might consider cooking as work beneath her. Mrs. Eisendrath makes it an art, of a piece with the greater art of creating a home. Being artistic in music does not exclude being artistic in her way of living. She is a charming, gracious person, young, modest, vivid and girlishly lovely. Her tact, her good taste, and complete lack of affectation endear her quickly to even the casual acquaintance, and must enrich the community in which she lives.

MRS. MAURICE N. EISENDRATH.

Bina Margolese, four-and-a-half year old daughter of Mr. and Mrs. Jack Margolese, 257 Villeneuve Street West.

Wins Holy Blossom N. L. Nathanson Scholarship

MAURICE BUCOVE,

formerly of Northern Ontario, and now of Toronto, has been awarded the N. L. Nathanson Scholarship by the Holy Blossom Synagogue. Mr. Bucove was the first Jewish boy to be elected to the Ontario Older Boys' Parliament, in which he served as Cabinet Minister, and as editor-in-chief of the Parliament paper, being elected for two consecutive terms. He has taught at the Holy Blossom Religious School, and started a paper for the Collegiate department of the Religious School while a member of that group. Mr. Bucove entered the University of Cincinnati in February, and enters the Hebrew Union College this month to study for the rabbinate.

RABBI HIRCH COHEN

(Continued from page 32)

S. W. Jacobs, K.C., M.P., reiterated the sentiments of the previous speakers in voicing the congratulations of the Jewish community of Montreal to Rabbi Cohen, H. Wolofsky discussed the educational achievements of Montreal Jewry and their relationship with Rabbi Cohen. He pointed to the Hebrew Educational Centre, which is nearing completion at the corner of St. Joseph boulevard and Jeanne Mance street, as a decided step forward in the right direction for better citizenship.

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Canadian

Jewish Review

Venetian Gardens—a lovely place for banquet, wedding or reception

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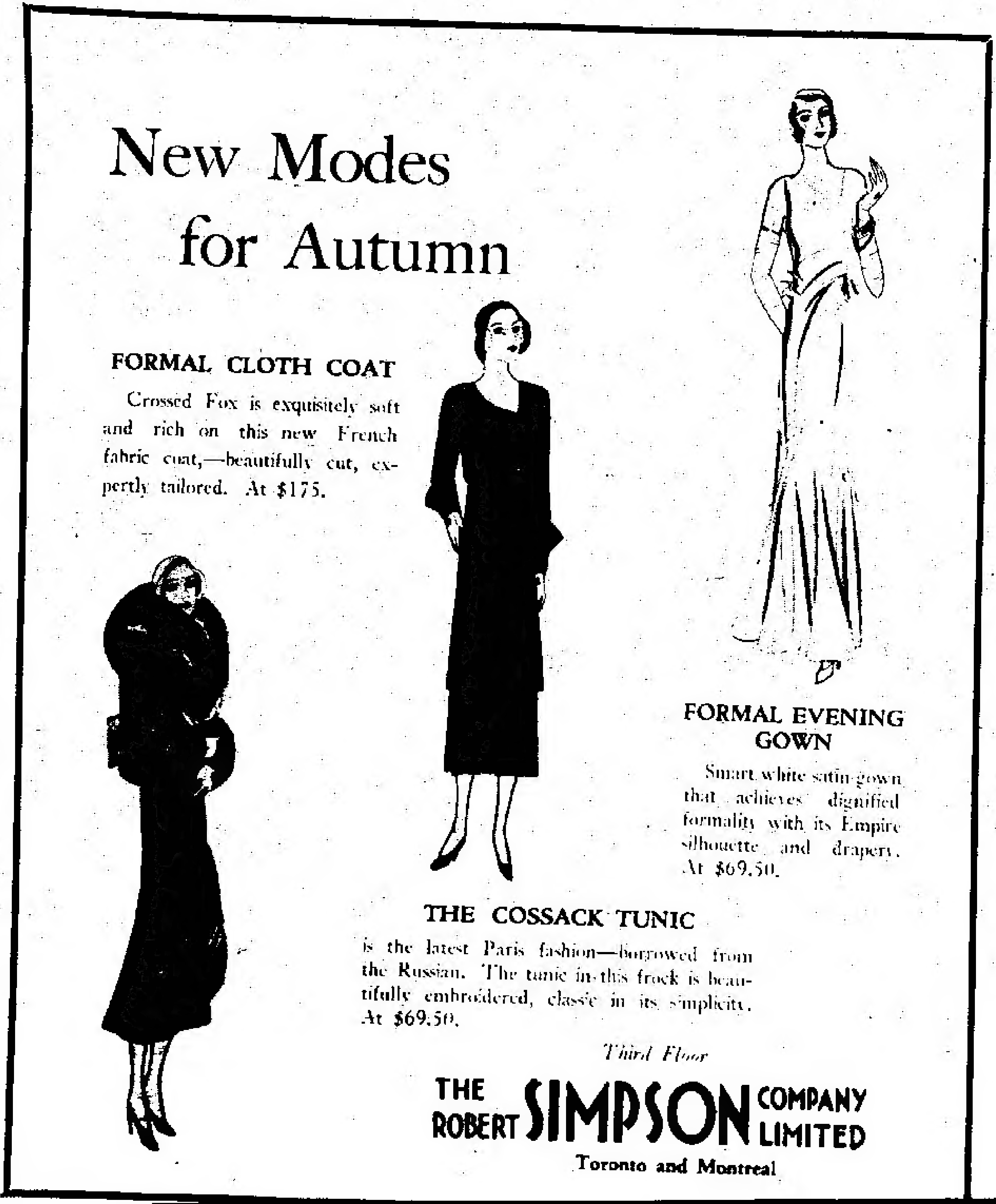

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]

5691 A Happy New Year 1930
Mr. and Mrs. Maurice Wolfe
and family,
146 Kingswood Rd.,
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. Max Wolfe,
225 Geoffrey Street,
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A Happy New Year 1930
Mr. and Mrs. A. L. Wynston,
26 Burnside Drive,
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
The Yavner family
219 High Park Avenue,
Toronto
Extend to all their friends and relatives their best wishes with the compliments of the season.

Rosh Hashonah Greetings
Personal — Montreal

5691 A Happy New Year 1930
Mr. and Mrs. M. Aber and family,
449 Grosvenor Ave.,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. A. Abrahamson
and family,
4330 Sherbrooke Street West,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. A. Bacal and family,
3422 Vendome Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. J. M. Balacan,
4231 Esplanade Ave.,
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. H. Bazar and son,
780 de l'Epee Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. O. Bloomfield
and family,
4088 Hingston Avenue,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. Lewis W. Bazar,
5362 Brodeur Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Dr. and Mrs. I. Beinbaker,
4889 Park Ave.,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A Happy New Year 1930
Mr. and Mrs. M. Bercovitch
and family,
66 Notre Dame de Grace Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. William Berger,
716 de L'Epee Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. H. Berlind and
family,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. B. Bernstein,
5622 Sherbrooke St. W.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. J. A. Besner,
and family,
238 Elm Avenue,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. A. Bieber and
family,
4240 Marcil Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. Phillip Blond,
1471 Fort St.,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. David Blumer
4055 Marcil Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

LOOK FOR THE SOCIETY BRAND LABEL

Good Taste and Great Value
distinguish all

SOCIETY BRAND
CLOTHES

It is inspiring to choose, from our broad assortments of fine styles and rare woollens, clothes that conform perfectly with your standards of good taste. The good taste of our Society Brand Clothes constitutes their supreme value to you; the supreme service we afford you.

Suits $35 to $55 — Topcoats, $30 to $45

DUNFIELDS
102 YONGE STREET.

5691 A Happy New Year 1930
Mr. and Mrs. I. Blumer
and family,
103 Duquette Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mrs. J. Boidman and family,
2115 Notre Dame St. W.,
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A Happy New Year 1930
Mr. and Mrs. Julius Bregman,
4815 Jeanne Mance St.,
Montreal, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. L. Briskin
5171 Notre Dame de Grace Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. David Blumer
and family,
640 Murray Hill,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930

Dr. J. S. Budyk,
3601 Ste. Famille St.,

Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. I. Climan
and family,
3805 St. Urbain St.,
Montreal.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Joseph Cohen,
3769 Marlowe Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Peter Cohen
and family,
3539 Grey Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Sol Cohen and
son William,
2144 Decarie Blvd. Apt. 6,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. S. Cooperstone
and family,
366 Fairmount Ave W.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. David Cummings,
16 Grey Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. D. Dalys,
3791 Girouard Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. L. B. Daniels
and family,
110 Duquette Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. W. M. Davidson
and family,
Montreal.

Extend to all their friends and relatives their best wishes with the compliments of the season.

CANADIAN PACIFIC
TELEGRAPH

TELEGRAPH

THE CANADIAN PACIFIC TELEGRAPHS has direct connection to all the principal points in Canada and to all principal cities in the United States through our connection, "The Postal Telegraph Company. Our wire facilities and methods of transmission result in our being able to give to the public minute service.

We are able to give you a fast and accurate cable service via the Commercial Cable Company and Imperial Cable Company to Great Britain and the Continent, via the All America Cables to South and Central America, and via the British-Pacific Cable Company to Australasia and points in the Pacific Ocean.

At this particular time, namely, your New Year Festive Season, we have a special New Year Greeting Service to Great Britain, Belgium, Germany and Palestine. If you desire further information covering the service, please telephone our office situated in your city.

Money orders issued to all parts of
Canada and the United States

CANADIAN PACIFIC
TELEGRAPHS

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. R. A. Darwin
and family,
215 Montclair Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Harry Deckelbaum
and daughter,
817 Dollard Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Michael Deskin
and sons,
6098 Durocher Ave.,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Louis Diner
and sons,
321 Claremont Ave.,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930

Dr. and Mrs. K. Druckman
and family,
4299 Esplanade Ave.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Oscar Faerman,
660 McEachran Ave.,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Moe Feldman,
3568 Vendome Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Dr. and Mrs. S. H. Feldman
and children,
5553 Park Ave.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. M. Feldman
and family,
142 Vendome Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Dr. and Mrs. Charles I.
Finkelstein,
5011 Park Ave.,

Extend to all their friends and relatives their best wishes with the compliments of the season.

Patronize "Jewish
Review" Advertisers

5691 A Happy New Year 1930

**Mr. and Mrs. Arthur Finestone
and family,
3446 Vendome Ave.,
Notre Dame de Grace, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. S. Fox and family,
4893 Henri Julien St.,
Montreal**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. J. Friedman and
family,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. S. Gasco,
54 Nelson Ave.,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. J. Ghetler
and family,
5226 Waverly St.,
Montreal**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. A. Gold and family,
formerly of Brandon, Manitoba,
5422 Durocher Avenue,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. Harry F. Gold and
daughter,
5010 Sherbrooke Street West,
Westmount, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. Harry Hart Gold
and son,
4921 Sherbrooke Street West,
Westmount, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. C. Goldberg
and family,
615 Querbes Avenue,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. S. Goodman
and family,
4637 Jeanne Mance St.,
Montreal**

Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A Happy New Year 1930

**Mr. and Mrs. Simon Goodman
and daughter, Enid Reicha,
3615 Prud'homme Ave.,
Notre Dame de Grace, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Harry Gordon and son
Paul Leon,
297 Vendome Ave.,
Westmount, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. Bob Gradinger
and family,
4263 Esplanade Ave.,
Montreal**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. W. Gradinger
and family,
291 Prudhomme Ave.,
Notre Dame de Grace, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930

**Mr. and Mrs. D. Greenberg
and family,
1336 Lajoie Ave.,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. H. S. Greenwood
and family,
301 Marlowe Ave.,
Notre Dame de Grace, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. Samuel Grover
and son,
928 Hartland Ave.,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Miss Freda Hapter,
4896 Hutchison St.,
Montreal**

Extends to all her friends and relatives her best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Dr. and Mrs. Sol. Harris,
1122 Notre Dame St. W.,
Montreal**

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

**Mr. and Mrs. M. Herman
and family,
Montreal**

Extend to all their friends and relatives their best wishes with the compliments of the season.

1893 37 YEARS 1930

Of Dependable Service reflecting Leadership as makers of materials employed by — AERATED WATER MANUFACTURERS CONFECTIONERS :: CAKE BAKERS :: ICE CREAM MAKERS and SODA WATER FOUNTAINS.

MAKERS of SOLUBLE ESSENCES :: HEADINGS :: COLORINGS, etc. IMPORTERS of PERFUME OILS :: ESSENTIAL OILS :: FRUIT OILS :: SYNTHETICS :: CHEMICAL PRODUCTS and SUNDRIES.

*Happy and Prosperous New Year to
our Jewish Friends*

**ROSE & LAFLAMME
LIMITED**

MONTREAL TORONTO

*With our Heartiest New Year Greetings—We offer
"Lalonde's Less Labor Products".*

LALONDE

Canada's Premier Line of

Soaps, Disinfectants, Deodorants,
Chemicals and Cleaning Compounds.

The outstanding success attributed to the Lalonde Organization within the last few years is the result of a thoroughly efficient service in equipping and maintaining buildings of all kinds with

JANITORS SUPPLIES
and
SANITARY SPECIALTIES.

Back of this organization are men with a lifetime knowledge of the field they serve and its own peculiar requirements. All products listed in the Lalonde catalogue have proved their worth in actual service. Needless to say they bear our endorsation and are unconditionally guaranteed.

"We profit most when we serve best"

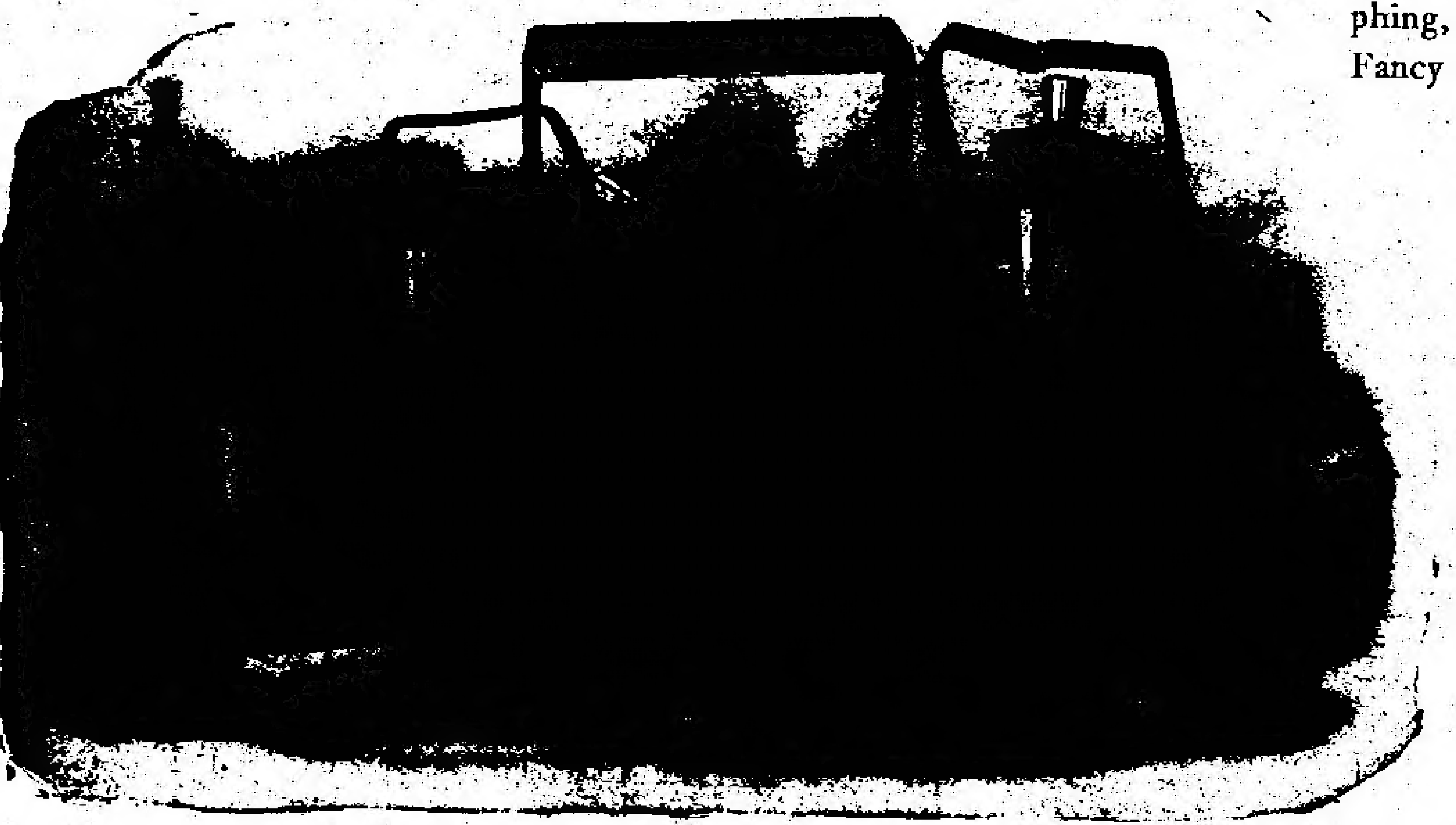
Frank P. Lalonde Company

383 Youville Square

MONTREAL TORONTO OTTAWA QUEBEC

USMC CUTTING DIES

ENVELOPE AND PAPER CUTTING CHISELS



For Leather, Paper, Rubber, Printing, Lithographing, Glove Novelty and Fancy Goods Trades.

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Fashioned, Forged and Finished in Canada's Most Modern Die Shop

Send For Our New Die Catalogue

Quotations Involve No Obligation or Cost

UNITED SHOE MACHINERY CO. OF CANADA LIMITED

MAIN OFFICE AND FACTORY

MONTREAL

KITCHENER
88 Ontario St. S.

TORONTO
90 Adelaide St. W.

QUEBEC
28 Demers St.

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. P. J. Hoffman
and family,
4149 Esplanade Ave.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. H. Hopmeyer
and family,
750 Stuart Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. A. Horn and family,
4639 Esplanade Ave.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Max Jacobs,
1123 Greene Ave.,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. E. Kahan
and family,
4880 Hutchison St.,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A HAPPY NEW YEAR 1930

Miss Pauline Kanigsberg,
4624 Hutchison St.,
Montreal

Extends to all her friends and relatives her best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. I. H. Kaplan
and family,
10 Cote St. Catherine Road,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. B. Kauffman,
and family,
5120 Esplanade Ave.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. M. J. Kauffman
and family,
757 Bloomfield Ave.,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Ben Kauffman
and family,
5120 Esplanade Avenue,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. I. Kauffman
and family,
324 Elm Ave.,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Harry Kirsch,
101 Colbrooke Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Maurice Kirsch
and family,
4230 Westhill Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Joseph Kirschberg
and sons,
4123 Western Ave., Apt. 6,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. V. J. Klein
and family,
205 Mount Royal Ave W., Apt. 3,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. A. Kohos and
daughter Helen,
4330 Sherbrooke St. W.,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Dr. and Mrs. Moe Kolber,
262 Villeneuve St., W.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. I. Kugelmass
4061 Esplanade Ave.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. Jacob Kushner,
422 Prince Albert Ave.,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A HAPPY NEW YEAR 1930

Mr. and Mrs. S. Laing and family.
337 Girouard Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

(Continued on Page 9

—Jacoby Studios

Mrs. William Rubman, formerly Miss Rae Mednick, daughter of Mrs. R. Mednick and the late Joseph Mednick, whose marriage to William Rubman, son of Mr. and Mrs. L. Rubman took place at the Beth David Synagogue, St. Joseph Blvd. and Nelson Avenue, on June 8.

Jacoby Studios

Mrs. David M. Netkin, formerly Miss Leah Jacobs, daughter of Mr. and Mrs. S. W. Jacobs, a bride of June 29.

It's a Case of Love at Sight with a Palmer Permanent Wave

because our artists achieve ultra-smart modern effects by the most approved of modern methods

Satisfaction Guaranteed

To be in the mode this season, one must have a permanent wave. Every bride and debutante is a devotee. And —they are having their permanents put in early—NOW —in readiness for the honeymoon. Though the Palmer staff of Permanent Wave specialists is large, we are fast being booked up. Don't risk disappointment! Book for your permanent wave—AT ONCE!

MArquette 9363

connecting all depts

Palmer & SON LIMITED,

1196 St. Catherine St. West

South side, 2nd door east of Drummond

1930 — New Year Greetings — 5691

After the Rosh Hashonah Festivities

Here Comes the Bride!

—and here's the Groom, and—well, here's the Whole Party!

. . . Just another group of discerning people who have chosen The Venetian as the correct rendez-vous for their Wedding Ceremony and Reception. Because of its spacious nature, its luxurious atmosphere and incomparable cuisine and service, the Venetian has long enjoyed the patronage of the smartest and most elaborate weddings in Jewish Montreal. If it is your desire that your Wedding-Party be ultra-smart in every respect, call and let us discuss details. For remember at all times the Venetian offers you exclusive privacy.

Special arrangements for afternoon showers, teas, bridges, mah jonggs.

Regular Supper Dance every evening, 9;30 to Closing.

BROADCASTING OVER STATION CFCF

The Venetian

1266 St. Catherine, West

Reservations

MA. 9970

The most interesting person
in the world!
Your likeness is a part of
yourself. A gift that
no one but you can give.
Is it not natural that your
family, your sweetheart,
your friends, say to you
"Give us your photograph"

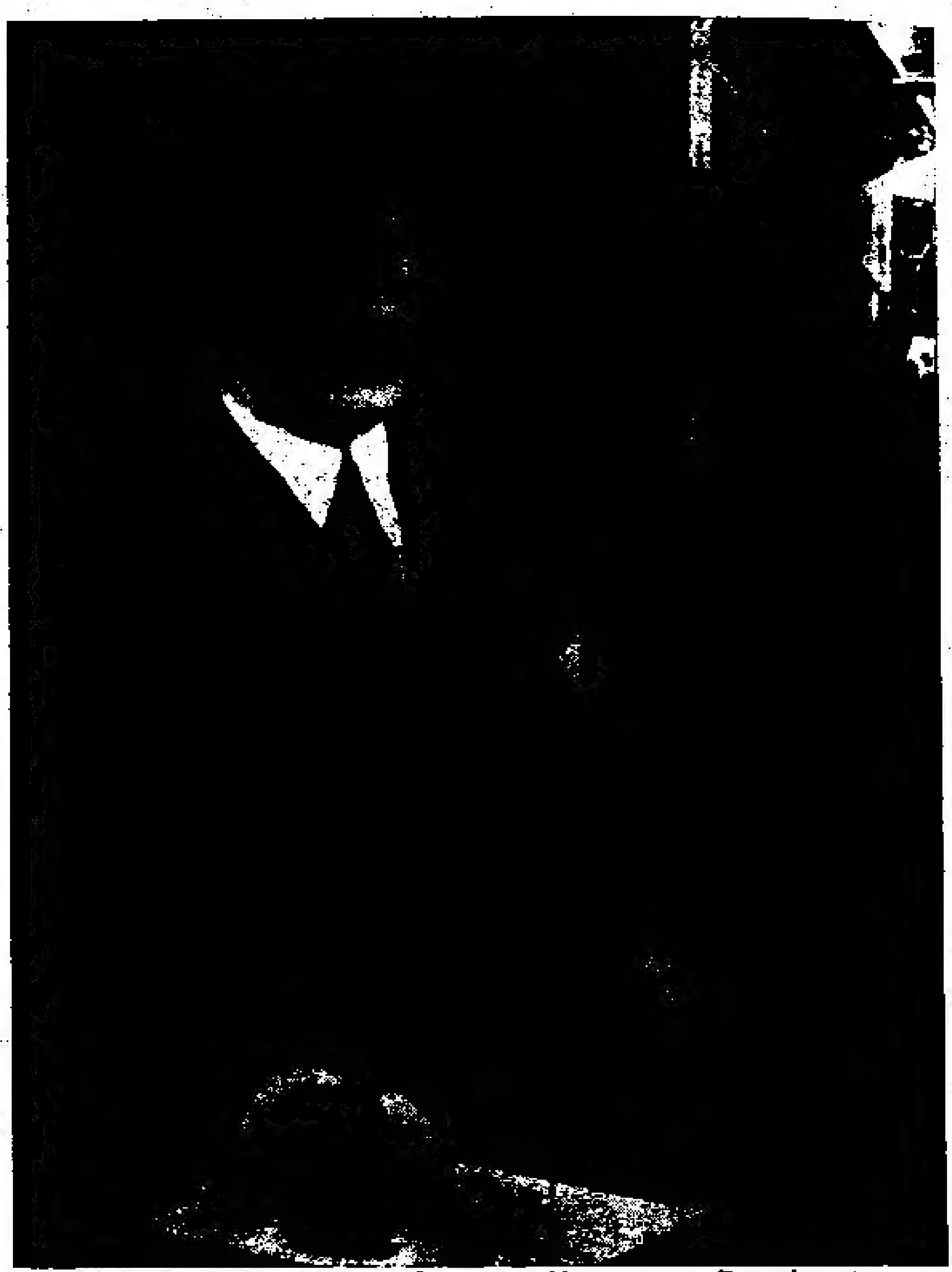
This New Year's
—Give Photographs!

Phone—Walnut 6700
Today for an Appointment

Associated
Screen News
Limited
Western Ave at Decarie Blvd
Montreal Canada

By Appointment to H.R.H. The Prince of Wales

"Photography In All It's Branches"



A Noted Physicist to Conclude Momentous Experiments. Professor Albert A. Michelson of the Chicago University, one of the foremost figures in the realm of science, and ardent defender of the Einsteinian theory, has gone to California to repeat his famous experiment in the velocity of light. He expects this to mark the final phase of a classic effort begun fifty-one years ago. The illustrious scientist, who is seventy-seven years old, and only recently recovered from the effects of two major operations, is nevertheless anticipant with the excitement of his forthcoming endeavors. The results will be eagerly awaited by fellow explorers.

Eunice Freeman, age ten and a half years, daughter of Mr. and Mrs. H. Freeman, 455 Querbes Avenue.

Honourable Alfred Leduc
Minister
of
Quebec Provincial Cabinet

extends

New Year Greetings
to the
Jewish Community

1930 HAPPY NEW YEAR 5691

Hon. J. E. Perrault
Minister of Roads and Mines
QUEBEC

Extends to his friends
of the
Jewish Community
Heartiest Greetings for the
Feast of
Rosh Hashonah

New Year Greetings
1930 5691

HOW THE QUEBEC COMMISSION'S RECEIPTS ARE DISTRIBUTED

Years	Sales	Purchases of Stock, other operating charges, and general expenses		Paid out to the Federal Government for Customs, Excise and Sales Taxes		Net Operating Profit		Revenue from permit and seizures	Total Revenue	Turned over to the Provincial Government, and expenditure on Capital Account		Reserves and surplus	
	Gross Receipts	Actual figures	%	Actual figures	%	Actual figures	%	Net	Net	Actual figures	%	Actual figures	%
1921-22	$15,212,801.	$ 7,186,355.	47.3	$ 5,166,436.	33.9	$ 2,860,010.	18.8	$1,175,909.	$4,035,919.	$3,892,398.	96.4	$ 143,521.	3.6
1922-23	19,698,773.	9,804,515.	49.7	6,566,000.	33.3	3,328,258.	17.	1,236,498.	4,564,756.	4,369,875.	95.7	194,881.	4.3
1923-24	19,812,781.	7,983,777.	40.3	7,411,907.	37.4	4,417,097.	22.3	1,337,273.	5,754,370.	4,200,596.	73.	1,553,774.	27.
1924-25	17,887,588.	7,104,378.	39.7	6,648,545.	37.2	4,134,665.	23.1	1,327,516.	5,462,181.	5,000,967.	91.5	461,214.	8.4
1925-26	19,018,299.	7,320,879.	38.5	7,276,065.	38.2	4,421,335.	23.3	1,375,155.	5,796,490.	5,747,332.	99.15	49,158.	.85
1926-[illegible]	22,425,136.	8,897,214.	39.6	8,234,009.	36.7	5,293,913.	23.7	1,484,087.	6,778,000.	6,028,302.	88.9	749,608.	11.1
1927-28	24,229,624.	9,314,300.	38.4	8,757,476.	36.2	6,157,848.	25.4	1,451,840.	7,609,688.	6,500,000.	85.4	1,109,688.	14.6
1928-29	27,007,430.	9,629,059.	35.6	9,334,619.	34.5	8,043,752.	29.8	1,644,515.	9,688,267.	8,000,000.	82.7	1,688,267.	17.3
Totals	$165,292,432.	$67,240,477.	38.3	$59,395,077.	35.5	$38,656,878.	26.2	$11,032,793.	$49,689,671.	$43,739,470.	86.	$5,950,201.	14.

This table, as will be at once apparent, has not been designed according to strict accounting practice. It was not our intention to present here a complete and absolutely exact statement of the Commission's finances; this is the function of the Balance Sheet which will be found in the Commission's Annual report. Our sole aim is to show the distribution, under clear and comprehensive headings, of the Commission's revenue and the uses to which it has been put. Our view is that the public wishes to have such information in a form which can be easily understood by the average layman, and for that reason we have so prepared it.

It will be remarked that out of a total operating revenue of $165,292,432 during the eight years 1921-29, the Federal Government has levied the sum of $59,395,077 in Customs and Excise duties, or 35.5%. Operating charges, purchases of goods, materials and supplies, general expenses, etc., amounted during the same period to $67,240,277 or 38.3% of the gross revenue, leaving a net profit of $38,656,878 or 26.2%. We think we should equally emphasize the fact that since the establishment of the Commission, the percentage of operating expenses has steadily decreased, falling from 47.3% in 1921-22 to 35.6% in 1928-29, or a reduction of 11.7%.

Adding the receipts from permits and seizures, namely $11,032,793 to the net profits, we arrive at a total net revenue of $49,689,671 from which the sum of $43,739,470 or 86% was turned into the Provincial Government or spent on its behalf for capital account, thus leaving in the hands of the Commission as Reserve and Surplus Account, the sum of $5,950,201 or 14% out of the total net revenue for the eight years.

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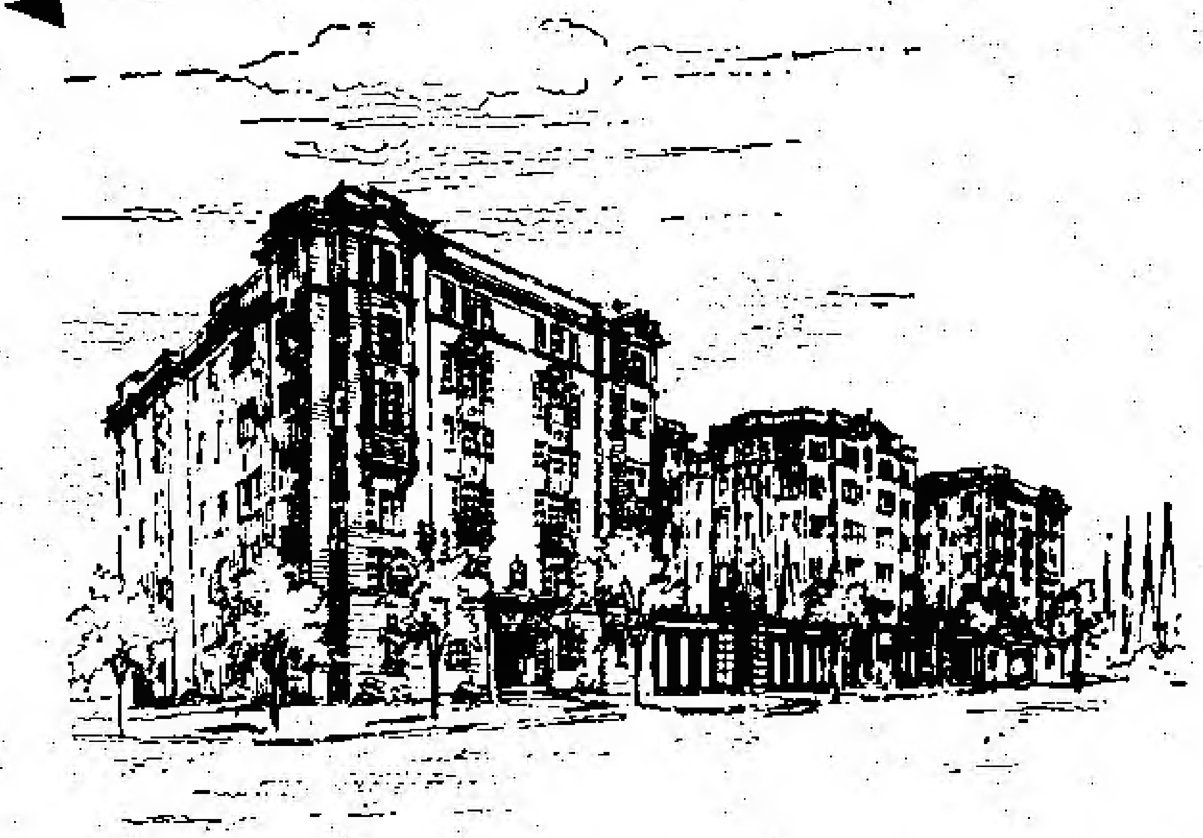

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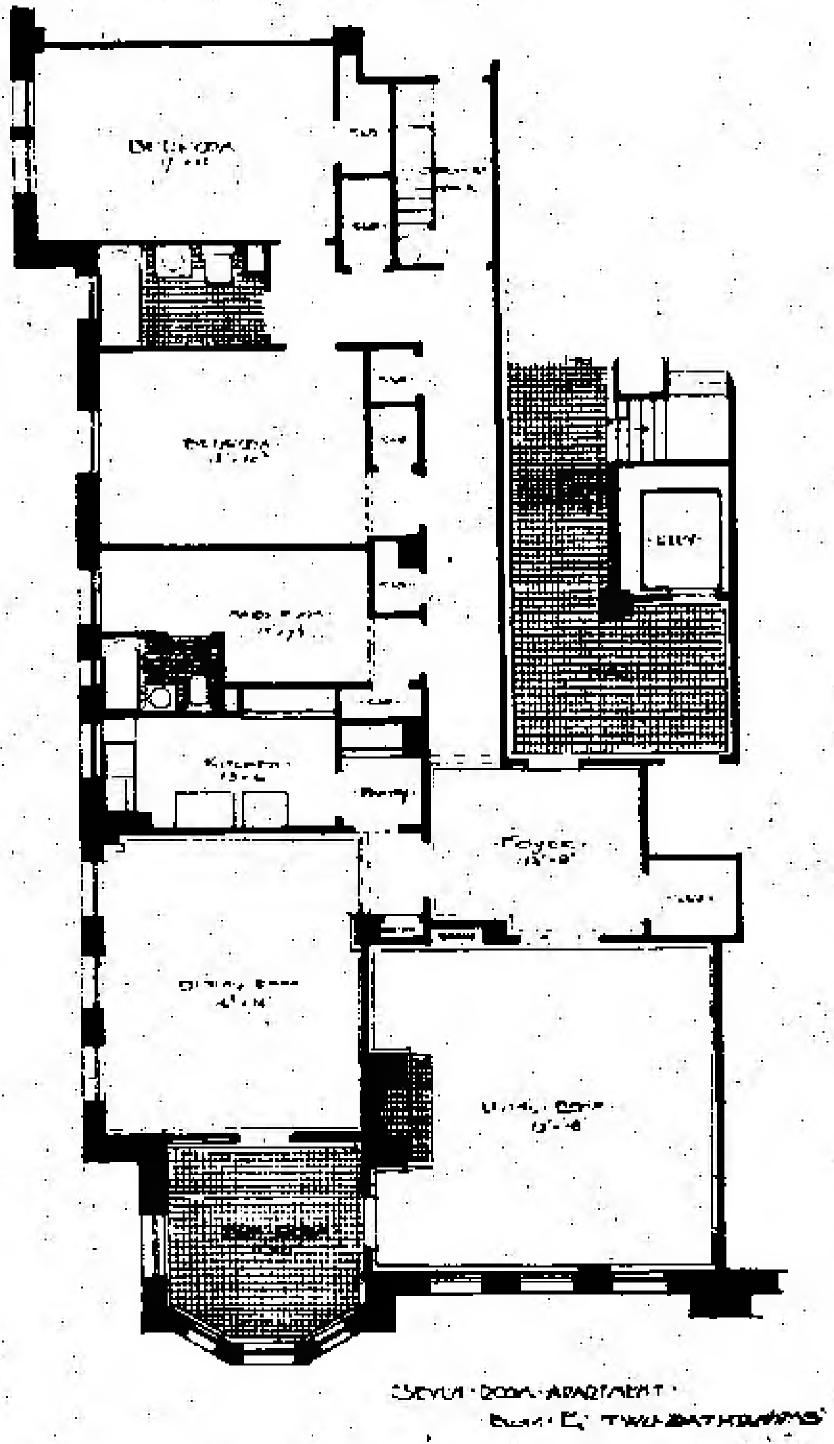

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Beautiful green-enamelled equipment, organized into a complete system of storage and working units, serves to make these kitchens a source of inspiration and pleasure in the culinary requirements of a busy household.

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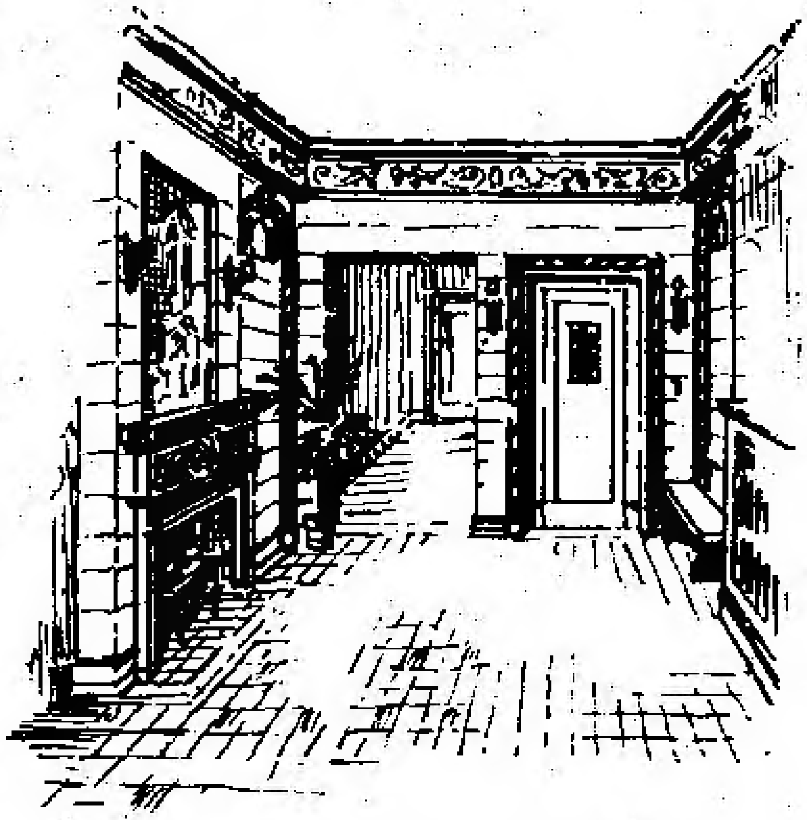

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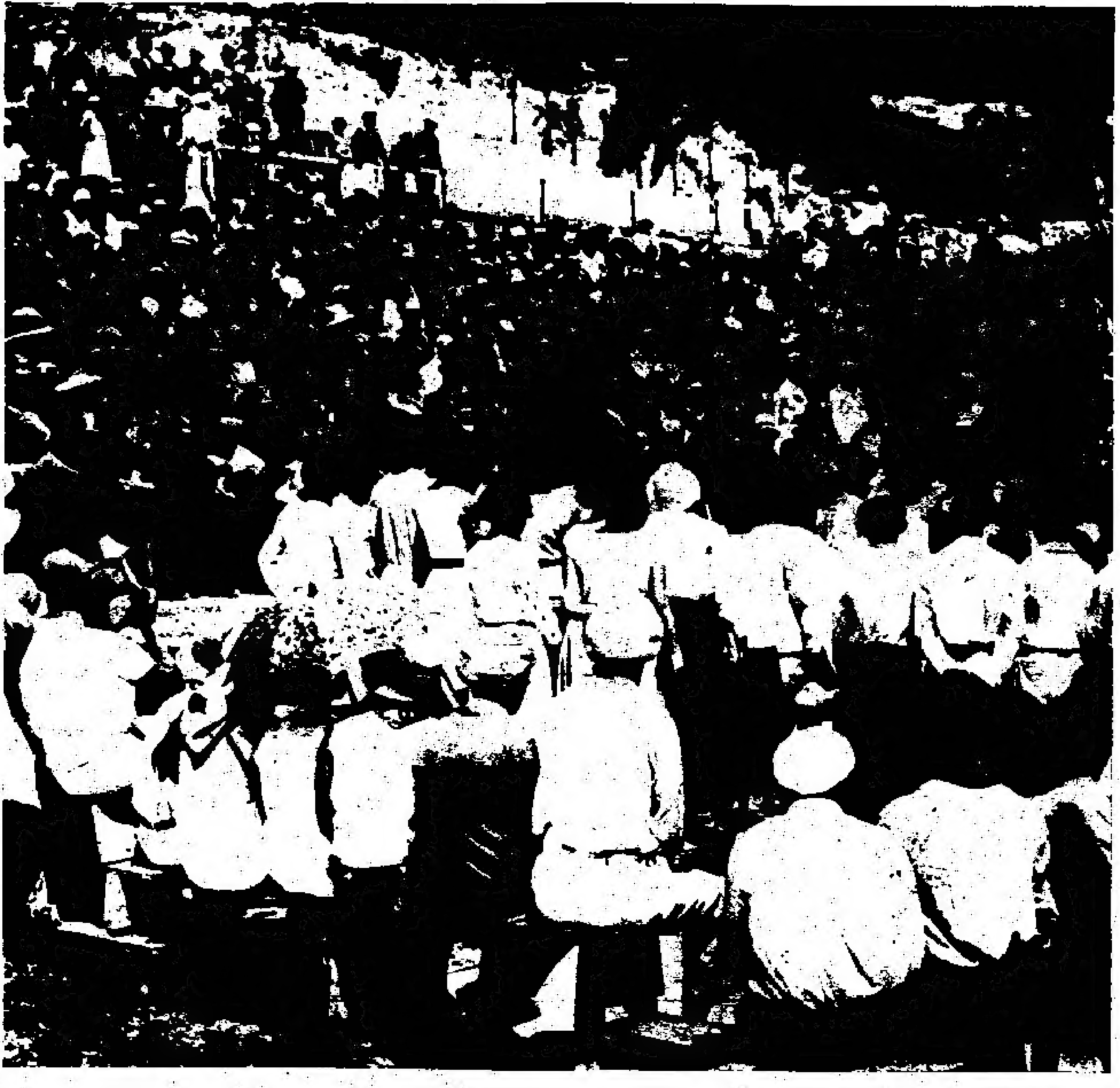

A Tranquil Scene in the Holy Land At the dedication of the Wolffsohn Library at the Hebrew University last April there was a great outpouring of citizenry of all shades of opinion. Pictured above are some of the notables and a portion of the Palestinian population which attended this event — among them the High Commissioner, Chancellor Magnes and other officials.

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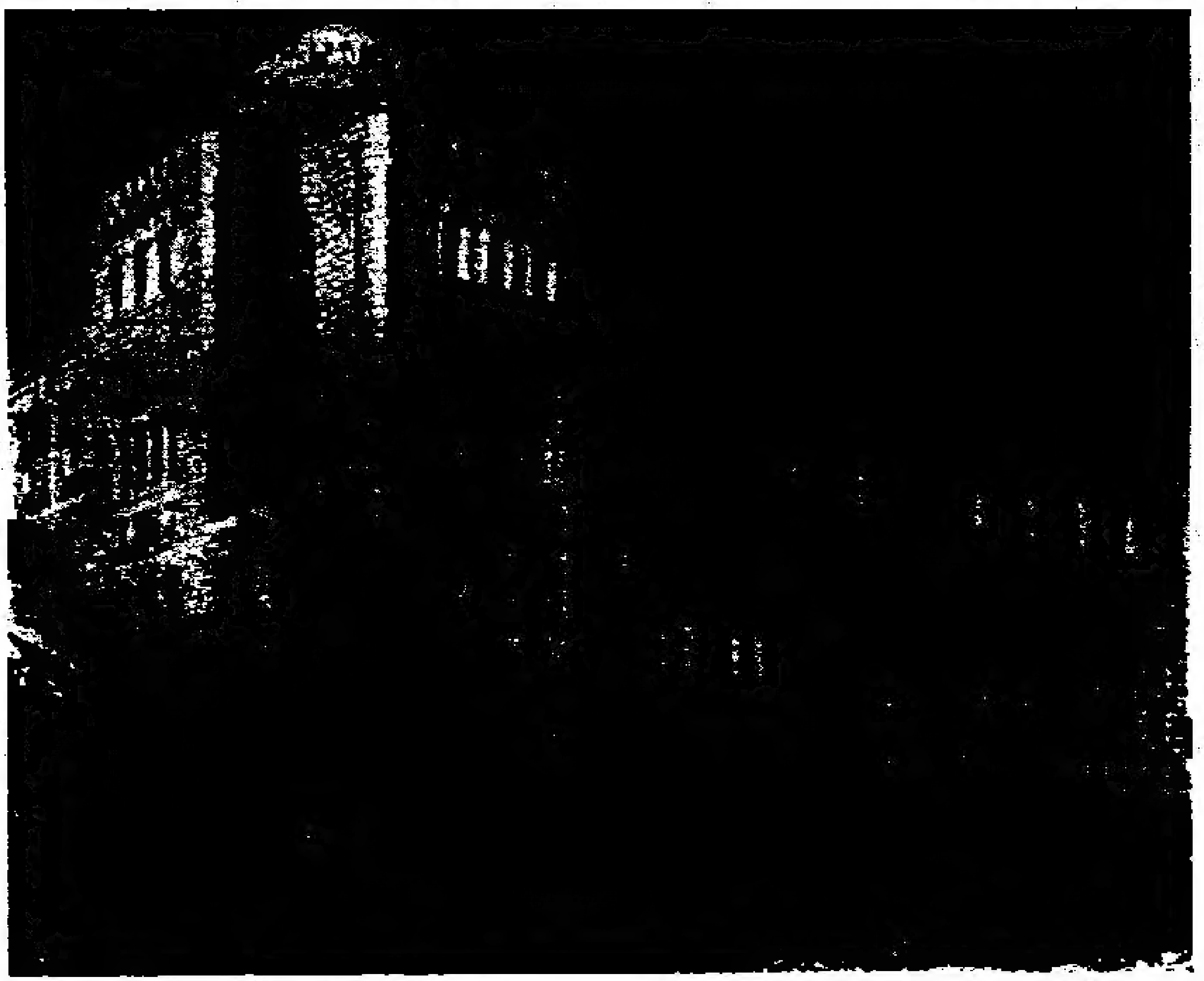
PROVINCE OF QUEBEC

takes occasion of the Rosh Hashonah to extend to the Jewish citizens of the Province of Quebec his best wishes and to heartily thank them for their cooperation towards the preservation and protection of our forest wealth.



Wolffsohn Memorial Library, Jerusalem, holding largest and finest collections in Near East, dedicated April 15, 1930.

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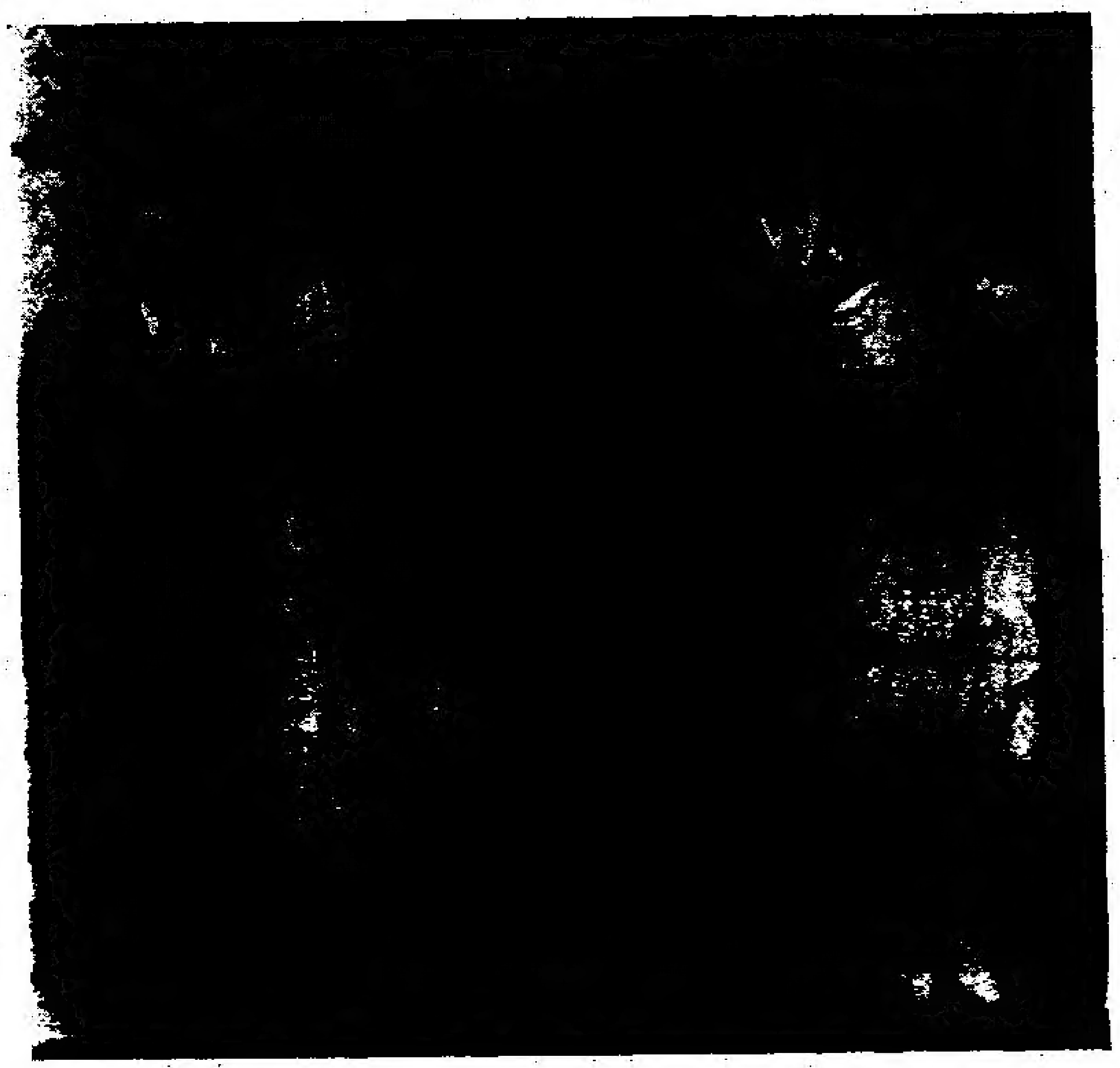

TEMPLE EMANU-EL CONFIRMANTS OF LAST SPRING.
Reading from left to right: Mortimer Paul Levy, Edith June Schwartz, Rabbi Harry J. Stern, Kenneth Van Geun, Bram Rubinovitch, and Esther Silver Jacobsen.

5690 IN REVIEW

(Continued from page 49)

J. D. C. ACTS QUICKLY

The Joint Distribution Committee also was quick to take action. At a special meeting held on August 28th, this Committee allotted $50,000 for emergency relief, to be turned over to the Palestine Emergency Fund, contributions to which were gathered all over the country, the widespread and generous response indicating in an unmistakable manner the profound attachment of the American Jewish community for the Holy Land.

The indignation and grief of a large section of the American Jewish public was also expressed in the form of protest meetings, public mourning, and memorial services for the victims of the outbreaks, which were held in a great many cities in all parts of the United States. On August 29th, the largest meeting of this character was held in New York City and was attended, it was said, by upwards of 25,000 persons. The meeting was addressed by the Honorable James J. Walker, Mayor of New York City, Senator William E. Borah, the Honorable Herbert H. Lehman, Lieutenant Governor of New York State, Dr. Samuel Schulman, Mrs. Robert Szold, President of Hadassah, Bernard S. Deutsch, president of the American Jewish Congress, and others; messages of sympathy were read from the President of the United States and the Honorable Franklin D. Roosevelt, the Governor of New York State.

While these demonstrations and meetings were being held, most of the leading delegates of the American Jewish community to the Council of the Jewish Agency were still abroad, participating in direct negotiations with the British Government. Upon their return, the Zionist Organization of America called another public meeting in Town Hall, New York City, September 15, 1929. This assembly was made the occasion of a tribute to Louis Marshall, the leader of the movement which had culminated in the enlargement of the Agency, who had passed away in Zurich on September 11th. The speakers at this meeting, which was presided over by Herman Bernstein and was addressed by Morris Rothenberg, William M. Lewis, Felix M. Warburg, Louis Lipsky, Bernard A. Rosenblatt, and Stephen S. Wise, all of whom had but recently returned from abroad, agreed that the Palestine outrages could have been avoided but for the negligence of the local authorities. Coupled with a demand for the removal of the responsible officials, and for full British cooperation for the achievement of the objects of the Balfour Declaration and the Mandate, the determination of the Jewish people to go forward with constructive work was expressed by all.

PALESTINE DISCUSSED IN PROGRESS

The subject of Palestine was officially brought to the attention of Congress on January 7, 1930 in a speech delivered by the Honorable Samuel Dickstein of New York City, a member of the House of Representatives, in the course of which the appointment of an international commission of inquiry, the organization by the British authorities of a Jewish militia, and the granting of permission to Palestine Jews, under proper safeguards, to bear arms for self-protection were made.

In the meantime, the American Jewish community maintained a lively interest in Palestine affairs, anxiously following the progress of the investigation of the British commission, headed by Sir Walter Shaw, and taking sides in the controversy, which followed the plea by Dr. Judah L. Magnes, dean of the Hebrew University at Jerusalem, for an Arab-Jewish understanding, — a controversy, it should be said, which probably would not have been as intense as it was for a time, had Dr. Magnes' complete statement, instead of a somewhat misleading abstract, been before the community. The report of the Shaw Commission made public on March 31, 1930, was received with amazement and chagrin by American Jewry.

The announcement made in June of the temporary suspension of immigration to Palestine, pending the completion of the inquiry into the immigration capacity of the country by another British Commission, was protested against as another act prejudicial to the success of Jewish effort in Palestine. In spite of the heat of the day, a huge procession was organized in New York City on June 5th, as an expression of grief and disappointment. These found an echo in the Congress of the United States, where, on June 17, 1930, the Honorable Hamilton Fish, Jr., a Representative from New York City, spoke on the matter, expressing the view that "it may become necessary for the government of the United States to call upon the government of Great Britain to inquire with regard to its future intentions in Palestine".

RUSSIA LIVELY SUBJECT HERE

The situation in Russia, especially as respects the status of religion and particularly Judaism, was

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the subject of lively discussion within the Jewish community, especially during the brief period corresponding roughly to the months of February and March 1930, when the persecution of religion in Russia was being universally condemned, following a declaration by the Vatican, published February 9, 1930, appealing to all creeds to raise their voices in protest.

The perilous state of the Jewish religion in Russia was referred to and discussed by the Executive Committee of the American Jewish Committee in the report submitted by it to the 23rd Annual Meeting of that organization, on November 1, 1929, as in many preceding reports. The American Jewish Congress called a conference on the subject early in December in New York City. When, in February, various churches in America decided to act in compliance with the suggestion which had been made by Pope Pius XI, a large part of the Jewish Community showed eagerness to participate in the movement.

On February 19th, the Synagogue Council of America, representing the three national synagogue federations and the three national associations of rabbis, adopted a resolution expressing the solidarity of Jews with the world-wide protest and calling upon their "brethren of the House of Israel in this land of Freedom to repair to their synagogues on the Sabbath, March 7th, to offer up public prayer that the campaign against religion in Soviet Russia may come to a speedy end, giving way to that brotherhood which is the flowering of God's spirit on earth". This appeal was widely heeded. On February 23rd, a Jewish protest meeting in Chicago decided to appoint a committee, headed by Bernard Horwich, to raise a fund of $100,000 to aid rabbis and other religious functionaries in Russia.

The American Jewish Congress called a conference of national Jewish organizations in New York City on February 27th, which decided to proclaim Sunday, March 16th, the day set aside by the Christian Churches, as the national day of protest by American Jewry; and on that day meetings were held in several cities, the most noteworthy being the one held in New York City under the auspices of the Congress, which was addressed by United States Senator Simeon D. Fess and Representative Hamilton Fish, Jr.

In some of the many speeches delivered at these meetings, statements were made derogatory to the enterprise of settling Jews on the land in Russia, especially to the effect that the agricultural collectivization program of the Soviet Government would be harmful to the work already accomplished by Jewish agencies. Because of such remarks, James N. Rosenberg, of New York City, President of the American Society for Jewish Farm Settlement in Russia, publicly protested against disparaging statements made without substantiation.

During the agitation against the anti-religious policy of the Soviet Government, the Jewish community was aroused by reports of the arrest of fourteen communal leaders, including rabbis, in Minsk, and their probable execution. These reports were officially denied, and in a message to United States Senator William E. Borah.

Ninety-six clergymen, including several Jews, issued a declaration pleading for "a note of humility and a recognition of historical facts" in the protests being made, and that "whatever values be born of the Soviet social experiment should be given the opportunity to mature".

POLISH SITUATION CAUSES CONCERN

The situation of the Jews in Poland, which has been a matter of profound concern to the Jewish community of the United States ever since the close of the World War, was the subject of a number of im-

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portant conferences during the past year. In October, when Mr. Tytus Filipowicz, then newly appointed minister (later ambassador) of Poland, arrived in the United States, he stated in an interview with a representative of the Jewish Telegraphic Agency, that the wretched economic situation of the Jews in Poland is the unfortunate but inevitable result of the reorganization of the economic life of the country, which is having the effect of eliminating, to a large extent, middlemen, a great many of whom were Jews. The government of Poland, however, stated Mr. Filipowicz, is doing its utmost to relieve this situation by facilitating the process of the liquidation of ghettos and raising the level of the Jewish population through better education and technical training.

In January, a delegation of the Federation of Polish Jews in America, headed by Benjamin Winter, President, submitted a memorandum to Mr. Filipowicz, suggesting that economic conferences be held in Poland to discuss the plight of the Jewish population and that representatives of the American Jewish community be invited to participate in the discussions. The minister promised to forward the memorandum to his government with a favorable recommendation. In March a joint conference on Poland was held under the auspices of the American Jewish Congress and the Federation of Polish Jews. In May, at the 2nd annual convention of the Federation of Polish Jews, a resolution was adopted again calling attention to the discriminations in Poland against Jews in the political and economic field, and expressing regret that the Polish Government had not yet called the conference suggested.

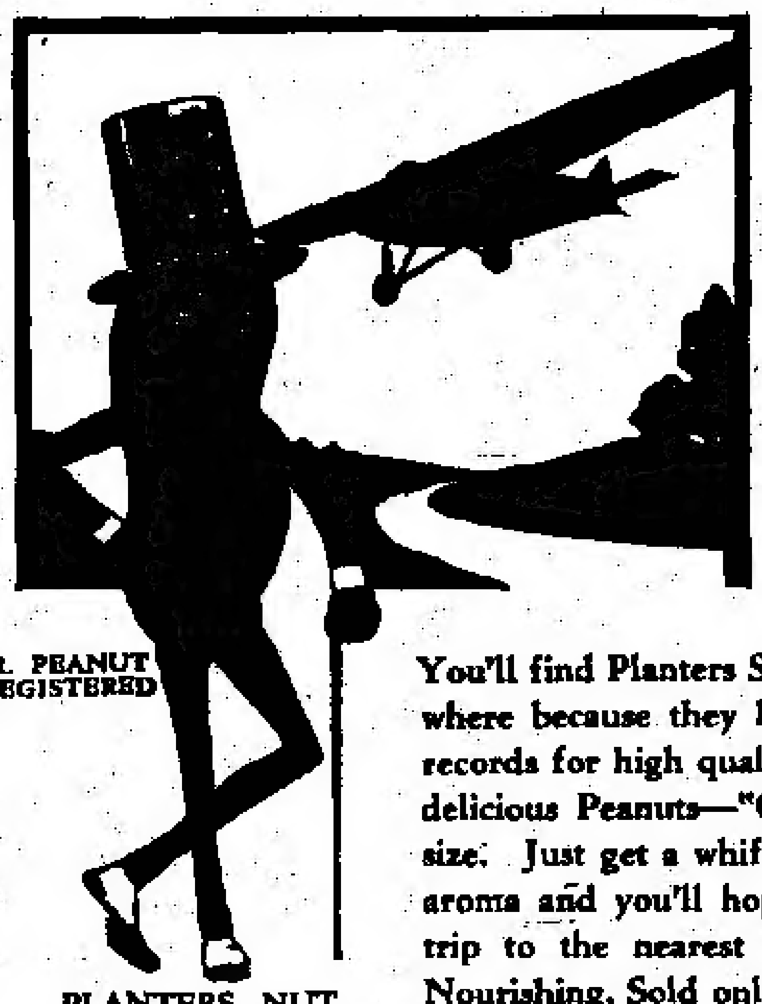
In the meantime, in April, there was a meeting of seven Jews and seven non-Jews of Polish birth in New York City, at which the relations of the respective groups both in the United States and Poland were discussed, and at which it was agreed that a permanent committee on good-will between Polish Jews and Christians be established. This committee was actually instituted toward the end of May.

NEW OUTBREAKS IN ROUMANIA CAUSE WORRY

As was not the case in the preceding year, when the situation of the Jews in Roumania was a comparatively peaceful one, the American Jewish community was compelled, during the past year, to watch with considerable concern the progress of Jewish life in that country. It will be recalled that toward the end of the Spring 1929, the Roumanian Government introduced a law providing for reorganization of the Jewish communities on lines which met with the condemnation of most of the sections of the Roumanian community. Their protest was seconded by that of the United Roumanian Jews of America, who were informed by the Roumanian Legation at Washington that objections to the new law are untenable because it merely places the Jews of Roumania in the same position, insofar as their religious organization is concerned, as the Jews of the United States and other western countries. This explanation, however, satisfied neither the Jewish organizations in Roumania nor those in the United States, and the Communities Law remains one of the sources of dissatisfaction on the part of Jews with conditions in Roumania.

In December 1929, after the National Peasant Party, headed by Dr. Juliu Maniu, had been in power, for almost a year, reports began coming from Roumania that all was not well there and that sporadic outbreaks against Jews were taking place. These reports of these incidents were called to the attention of the Roumanian Legation at Washington by the United Roumanian Jews of America. On December 19th, Charles A. Davila, the Roumanian Minister, called upon Dr. Cyrus Adler, the President of the American Jewish Committee, and discussed with him the Jewish situation in Roumania. Mr. Davila stated that it was his desire on behalf of the Legation to renew and continue useful contact with the American Jewish Committee, which had existed during the lifetime of its late president, Louis Marshall. Dr. Adler expressed the hope that the Minister would be in a position in the near future to give assurance that a congress of Jewish communities in Roumania would be called for the purpose of giving the Jews an opportunity for expressing their views on the subject of the new Communities Law. Mr. Davila stated that the government had taken strong measures to reestablish order after the recent outbreaks and had punished those found guilty of complicity in them.

In May came reports of new outbreaks, following the election to the Roumanian Parliament of Professor Cuza, notorious prophet of anti-Semitism. Protests were voiced by the United Roumanian Jews of America, the American Jewish Congress, and the American Jewish Committee. In the absence from the country of Mr. Davila, the Charge d'Affaires of the Legation gave assurances that the reports of excesses were, in a great many cases, exaggerated; the Charge supple-



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mented this information with the gratuitous advice to the Jews of America that "it would be to the ultimate interests of the Jews to ignore the undoubtedly regrettable excesses in which some few Jews have been beaten or their shops looted, in order to insure for the vast majority the possibility of earning a good living, instead of doing everything to perpetuate the misery of the great mass of Jews". As this article is being written reports of anti-Jewish disturbances continue to come from Roumania.

ALLIED JEWISH CAMPAIGN LAUNCHED

But Jewish communal activities in connection with external or foreign interest of American Jewry were not confined to the political situation of overseas Jews; great attention continued to be devoted to their material needs, in the struggle for adaptation to new economic conditions in Eastern Europe, and in the difficult task of rebuilding a Jewish homeland in Palestine. It will be recalled that, at a conference called by the United Jewish Campaign in May 1928, the decision was reached to continue the work of rehabilitation in Europe and to launch a drive for not less than $2,500,000 in 1930, for this purpose. In view of the consummation of the enlargement of the Jewish Agency, it was felt by the leaders of the Joint Distribution Committee that two separate campaigns, one for Europe and another for Palestine, would be unwise, and at a conference of representatives of the Joint Distribution Committee and American members of the Jewish Agency, held on January 17, 1930, an agreement was reached for a joint campaign for $6,000,000, of which $3,500,000 was to be devoted to the work of the Joint Distribution Committee and $2,500,000 was to be the American contribution to the 1930 budget of the Jewish Agency for Palestine. The new campaign was entrusted to the leadership of Paul Baerwald, David M. Bressler, William M. Lewis, and Morris Rothenberg. The outcome of this conference was greeted with enthusiasm as presaging, as Felix M. Warburg expressed it, "a lasting and permanent unity in American Israel". The new effort which was given the name Allied Jewish Campaign, was launched at a national conference at Washington, D.C. on March 8, 1930; this was followed by local campaigns in many communities in the United States, while some have postponed activity because of prevailing unfavorable conditions.

The Executive Committee of the Palestine Economic Corporation, at a special meeting held on October 10, 1929, considered the critical situation then existing, and decided that it could be of most effective help to Palestine by further promoting the building of small homes for the workers, — an activity to which it had previously allocated large funds. The Corporation, whose president is Bernard Flexner, therefore voted a further appropriation of $250,000 to be used to aid private enterprise in this direction. At the same time, it was the sense of the Corporation that a fund of $1,000,000 was urgently needed for the purpose and that an effort to secure additional capital therefore should be made.

Probably the event which is likely to prove most significant was the conference in Washington, D.C., on November 24, 1929, of leading Zionists and non-Zionists, which was participated in by the Honorable Louis D. Brandeis, Justice of the Supreme Court of the United States, for the purpose of considering, in general, ways and means of promoting the development of the Jewish settlement of Palestine on business, as distinguished from philanthropic lines, and, in particular, the organization of a financial corporation, such as had been decided upon at the meeting in Zurich, in August, of the Council of the Jewish Agency. At this conference, Justice Brandeis expressed his sustained faith in the ability of the Jewish people to overcome all obstacles in the path to their goal, and urged that the American community help to provide the financial means. The conference, which was presided over by Felix M. Warburg, heard reports on Palestine resources from engineers, from persons who had had experience in initiating various enterprises there, and from the Chairman of the Palestine Economic Corporation, and adopted a resolution affirming its belief in investment possibilities in Palestine, favoring the organization of an "American business corporation with a view to furthering the economic development of Palestine", and providing for the appointment of a committee to consider the most effective action required and report back to the conference.

BRANDEIS RETURNS TO ZIONISM

Justice Brandeis' participation in this conference and his expression of willingness to advise the leaders of the Jewish Agency, encouraged a group of members of the Zionist Organization of America to suggest that an effort be made to secure a resumption by Justice Brandeis and those Zionists who held his views, of their active cooperation with the Organization, which they had suspended in 1921, when their program

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for Palestine work was rejected by the convention of the Organization. A committee was appointed to negotiate with Judge Brandeis and his followers and, after conference, a memorandum of the conditions upon which this group would agree to resume their cooperation was published over the signatures of Judges Brandeis and Julian W. Mack, Robert Szold, and Jacob de Haas. At the subsequent convention of the Zionist Organization of America, held in Cleveland in July 1930, these terms were somewhat modified by mutual agreement, and the way opened to the active participation of the small but influential so-called "Brandeis-Mack" group, which had been working independently, in the labors of the organization.

RABBINICAL ASSOCIATIONS ACTIVE

We come now to communal affairs of domestic concern. In the field of religion it is interesting to note that the 40th annual convention of the Central Conference of American Rabbis, held in Detroit in July 1929, a thoroughgoing revision of the Union Prayer Book in use in more than 400 reform congregations in the United States was decided upon. At the 29th annual convention of the Rabbinical Assembly, an organization affiliated with the Jewish Theological Seminary and the United Synagogue of America, the establishment of a tribunal to interpret Jewish law in the light of modern conditions was urged. Complaint was made here, as in the Central Conference convention, that the synagogue is being invaded by secularism because of a number of factors, including an over-reaching building ambition, the combination of social and athletic with religious activities, and "Babbittry" in the pulpit.

At the annual convention of the Union of Orthodox Rabbis held in May 1930, a number of rabbis declared that it was impossible for them to refrain from voicing the pain they suffered because of the uncertainties of their positions, meagre salaries, and unpleasantnesses connected with their relations with lay officers of their congregations. Nevertheless, the Union decided on steps to raise funds to help impoverished rabbis and other religious functionaries in Europe and Palestine.

Toward the end of 1929, it became known that the Yeshivah College of America, which had been established in 1928 by the Rabbi Isaac Elchanan Theological Seminary, and for which, together with the Seminary, costly new buildings had been erected only a year earlier, had for several preceding months been unable to secure sufficient funds to meet its operating costs. Its Board of Directors held a special meeting at which they decided to inaugurate an emergency annual membership campaign for $250,000 toward the $400,000 budget required by the institution, the directors pledging themselves to contribute the balance.

The Jewish Theological Seminary of America, it was announced in February 1930, expects in the near future to make an effort to raise an endowment fund of $5,000,000 with a contribution of $500,000 made by Julius Rosenwald of Chicago in memory of Louis Marshall, as a nucleus.

To support the Yeshivah College and other orthodox seminaries in America was one of the resolutions adopted by the convention of the Young Israel, an orthodox youth organization, in June 1930.

In connection with religious observances, a significant resolution was adopted by the Conference Committee of National Jewish Women's Organizations, at a meeting in December. This resolution urged observance of the Jewish dietary laws at all dinners and other public functions under Jewish auspices, and strict adherence to the Sabbath in all public institutions maintained by and for the Jewish community.

The subject of calendar reform continued to hold public interest during the period under review. The League for Safeguarding the Fixity of the Sabbath engaged in an educational campaign to explain how the reform favored by the National Committee on Calendar Simplification would be detrimental to Judaism because it would destroy the existing fixed periodicity of the Sabbath; the League also communicated with members of Congress on the subject, and attacked the report of the National Committee when this was published. No steps were taken in the recent Congress, however, to pass the resolution introduced by the late Stephen G Porter, regarding the calling of an international conference, and it now appears that the proponents of the 13-month 28-day calendar are concentrating their efforts on persuading the League of Nations to call such a conference.

JEWISH EDUCATION TO FORE

The strength of the Jewish Yiddish culture movement in the United States was brought to public attention by well attended convention of the Yiddish Kultur Gesellschaft (Yiddish Culture Society) which was held in New York City in March 1930, at which plans were discussed for the spread of Yiddish.

That a greater percentage of Jewish children than was thought receive some sort of Jewish education was the encouraging statement of Dr. Julius Maller of Teachers College, Columbia University, before the conference of the Religious Education Association in Baltimore, in February 1930. On the basis of questionnaires answered by children in a large number of public schools in New York City, he found that 69.6% of the boys and 37.2% of the girls receive such training, to a greater or less degree.

There were several noteworthy events in the field of communal organization. One of the conclusions reached as the result of a year study made under the auspices of the Jewish Communal Survey of Greater New York was that the metropolis needs one central agency for the support of the Jewish philanthropic societies of the city instead of the two now in existence, one for Manhattan and Bronx Boroughs, the other for Brooklyn. Steps to carry this suggestion into effect have already been taken and the consolidation is expected to take place before long.

NOTEWORTHY EVENTS IN COMMUNAL FIELD

Another effort to avoid duplication and overlapping in Jewish social work was the formation, at Chicago, in December 1929, of a National Council of Jewish Agencies by four organizations for the relief of the tuberculous in Denver, one in Los Angeles, a hospital at Hot Springs, Ark., and the Hebrew Sheltering and Immigrant Aid Society. The Council will endeavor to coordinate the fund-raising activities of these societies so as to promote economy and prevent conflict of effort. In Detroit, a Federation of Orthodox Congregations was established with the threefold purpose of 1) checking appeals on behalf of non-existent *Yeshiboth* in Europe and Palestine, 2) regulating Kashruth, 3) centralizing communal activities with a view to greater efficiency and economy.

In March 1930 announcement was made that an agreement for setting up a *modus vivendi* for the discussion of, and cooperation with respect to, questions of common concern to the American Jewish Committee and the American Jewish Congress had been reached. This agreement, which grew out of a resolution adopted at the convention of the American Jewish Congress in May 1929, provided for the appointment of conference committees by the two bodies whenever it is believed by their presidents that consultation is desirable.

Consideration of the proportion of Jews among criminals was brought to the foreground of communal attention by some remarks made in the course of a Hannukah address by Judge Nathan Cayton, a Jew, of Washington, D.C. Stating that Judaism is confronted today with a situation requiring Maccabean courage, Judge Cayton explained that he referred to "the crime wave—the Jewish crime wave," and went on to say: "Almost overnight we seem to have produced far more than our share of criminals of every class and description. . ." This statement, given prominence in the press of Washington, aroused indignation there and in other parts of the country. At the request of Judge Otto A. Rosalsky, of the Court of General Sessions of New York City, Dr. Edwin J. Cooley, the chief probation officer, compiled figures showing that the decline in both adult and juvenile delinquency among Jews in New York City was proceeding at a faster rate than among non-Jews; Dr. Cooley also cited figures for Buffalo and Newark which showed the same tendency. Like testimony was given by the Jewish Committee for Personal Service, whose representatives visit the two state prisons of California.

ECONOMIC BILAS DISCUSSED

Another subject which was given considerable attention by the community during the period under review was discrimination against Jews seeking employment. At the convention of the New England sections of the Council of Jewish Women held in Providence in November 1929, Mrs. Francis Pollak, Chairman of the Council's Committee on Vocational Guidance, stated that surveys made in 38 states show that great difficulty is experienced by Jewish girls seeking employment. At the convention of the Council held in Los Angeles, Cal., in January 1930, Mrs. Estelle M. Sternberger, National Executive Secretary, state that ten thousand Jewish young women in New York and eight thousand in Chicago were without employment because of such discrimination. In May the American Jewish Congress announced that a special committee was investigating this question. The subject was brought up in the United States Congress on May 21st, when the Honorable Fiorello H. La Guardia of New York City, a member of the House, charged that discrimination is practiced as against Jews in the matter of appointments to the United States

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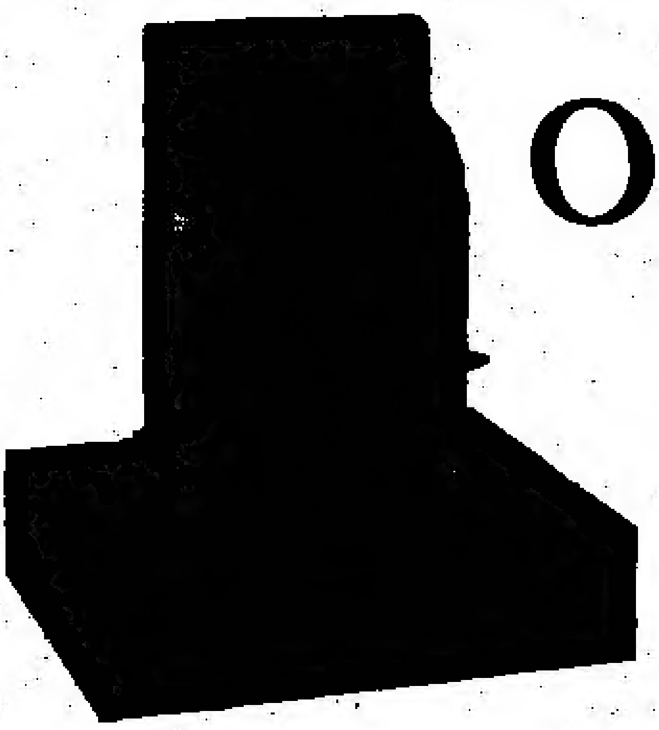

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Consular Service. A bill making it a misdemeanor for an employer to discriminate against an applicant for work on account of race, creed, or color, was introduced in the New York State Legislature by the Honorable Louis Lefkowitz of New York City, a member of the Assembly, and the Governor of the State, in an address before the convention of the Independent Order Brith Abraham, in June 1930, deplored and condemned the practice and expressed the view that it could be combatted only by educational means.

The difficulty of Jews to gain admission in some of the leading medical schools of the country was commented on at a meeting in November 1929 of the Association of American Medical Colleges by Dr. A. M. Schwitella, Dean of the St. Louis University School of Medicine. In the same month, Professor Frank Gavin of the General Theological Seminary, reported the results of a study of this phase of anti-Jewish discrimination to the Committee on Goodwill Between Jews and Christians of the Federal Council of the Churches of Christ in America. One of the most significant points made by Professor Gavin was that this discrimination had become so intense as to force many American Jews to enroll in medical schools abroad, especially in Scotland.

The movement for promoting goodwill between Jews and Christians, inaugurated several years ago by the Federal Council of Churches of Christ in America, was prosecuted during the period of review with great vigor. In September 1929, Bishop Francis J. McConnell, President of the Council, announced that, contrary to reports, the work of the Committee on Good-will would not only be continued but would be increased.

BIBLE READING AGITATION PROMINENT

The question of Bible Reading in the Public Schools was brought to the front in May 1930, when Joseph Lewis of New York, President of the Free Thinkers Society brought suit as a tax-payer against the Board of Education as to the right of the latter to permit the singing of hymns and the reading of scriptural passages in the public schools. When the case came up in June, counsel for the Society urged, first, that the certain Biblical passages are meaningless without explanation, and, second, that Bible reading is a form of religious worship. The case was dismissed by the Court without an opinion.

The matters of compulsory Bible reading in public schools, or curtailing the hours of attendance at such schools to allow additional time for religious education were earnestly considered at the convention of the Central Conference of American Rabbis, at Newport, R. I., in June 1930. After the presentation of a report on the subject by the Rev. Dr. Edward N. Calisch of Richmond, Va., Chairman of the Committee on Church and State of the Conference, it was decided to continue opposing the spread of these practices.

Early in May, an Inter-Faith Committee, New York City, consisting of leading Protestants, Catholics, and Jews, decided to request the school authorities to grant high school students credit for religious and biblical studies pursued outside of the schools. At the same time, this Committee declared that it holds "that religious instruction must be left to the church, the synagogue, and the home," and that it is unalterably opposed to any attempt to give such instruction in the public schools of New York City, and to identify or segregate the pupils in such schools as to their religious belief or unbelief.

HEBREW APPROVED ON HIGH SCHOOLS

In this connection, the fact that courses in Yiddish and Hebrew were approved by educational boards in several cities is interesting. In February, the University Extension of Massachusetts offered a course, carrying college credits, in Yiddish literature, under Dr. A. A. Roback of Harvard University sponsored by the Associate Y.M.H.A.'s and other organizations of Boston. The first lecture in this course was attended by about 400 persons. In May, the New York City Board of School Superintendents approved a course in Hebrew as an elective course in two high schools, this action being the culmination of an effort inaugurated a year ago by Avukah, the Student Zionist Federation. In the same month, the authorities of the University of Michigan announced that work in Hebrew would be acceptable as a prerequisite for admission in place of another classical, or a modern, language. The following month, Webster H. Pearce, Superintendent of Public Instruction of the State of Wisconsin, declared that he favored a similar innovation in the high schools of that state should there be demand sufficient to warrant the organization of regular classes in the subject.

IMMIGRATION QUESTIONS CLOSELY FOLLOWED

As in previous years, the questions of alien immigration and naturalization were closely followed by the Jewish community. Jewish organiza-

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tions cooperated with Christian and non-sectarian bodies, which favor a liberal attitude toward these matters, in opposing the passage of restrictive legislation and in favoring changes in the immigration law which would have the effect of facilitating the admission of relatives of aliens already in the country and make the administration of the law humane in other respects. The American Jewish Committee and the American Jewish Congress with the cooperation of their affiliated bodies combatted the proposed registration of aliens and sent representatives to hearings before committees of both Houses of the United States Congress, at which various proposed measures were discussed. But the record of the first regular session of the 71st Congress was largely a negative one, in respect of both the liberalization of immigration and naturalization laws and efforts to make them more restrictive in character.

II

Other Countries

(The leading events of Jewish interest in other countries than the United States, will be classified, as in previous years, as follows: (A) Western Countries, (B) Eastern Countries, and (C) Palestine. In a separate section (D) such matters of international concern as have not been mentioned elsewhere will be briefly referred to.)

A. WESTERN COUNTRIES.

CANADA

The Quebec school question which has been a topic of lively discussion in the Canadian Jewish community for a number of years, was settled during the past year in a manner which appears to satisfy those Jews who favor a separate school system for Jewish children and those opposed to this idea. As will be recalled, the Province of Quebec has no secular public schools as in the United States, or indeed, in other parts of the Canadian Dominion. There is instead a French Catholic system supported by school taxes paid by Catholics, and an English protestant system supported by Protestant rate-payers, each system controlled by a School Board. The Provincial Government, anxious to solve the problem, introduced and pressed to passage in the Legislature a bill providing for the appointment of a Jewish school commission which is to have the power to provide schooling for the Jewish children of Montreal, either by arrangement with the Protestant School Board, in Protestant schools, or, if satisfactory arrangements cannot be made, in separate Jewish schools. The bill recognized that a part of the equity in Protestant school property belongs to Jews, by providing for a division of this property in the event that the Jewish Commission finds it necessary to establish separate schools. The passage of this bill has thus given the Jews of Montreal that voice in determining educational policies which had been denied them when representation on the Protestant School Board was refused; it may eventually result in the separation of Jewish school children from those of Protestant faith with whom they are now being educated.

MEXICO AND SOUTH AND CENTRAL AMERICA

The Jewish communities of Brazil and Argentine, like those in other countries, showed a profound interest in events in Palestine during the year. At a huge protest meeting held in Buenos Aires, Argentine, it was voted to raise a fund of one million pesos (400,000) for Palestine emergency relief. At the same time, a group of Moslems in Argentine protested against the report that the Mosque of Omar in Jerusalem was to be bombarded. In October, a group of Arabs in British Honduras sent a protest to

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the British Government against the Balfour Declaration.

In June 1930, following three years of effort by the Argentine branch of the International Jewish Association for the Protection of Women and Girls, a chartered society calling itself Zwi Migdal and ostensibly a mutual benefit organization, was exposed as an efficiently operated white-slave ring, with branches in Poland, France, and other European countries. Eight of the 450 registered members were arrested, and warrants issued for the remainder, who had fled the country before the exposure was completed. The property of the society, valued at about $250,000, was confiscated by the Government.

That Uruguay has for some years been to a slight but sustained degree a country of Jewish immigration was brought out in the report, issued at the end of June 1930, of the Montevideo Jewish Immigrants Protective Society, which is being supported by the American Hias. It appears that there is a steady influx of about 200 Jewish immigrants monthly. The movement began in a very small way in 1917.

The Jews in small provincial towns in Mexico are experiencing economic difficulties by reason of the fact that business competitors carry on agitation for a boycott against them. At the end of June 1930, the Jewish community of Mexico City received a letter signed by the heads of twenty Jewish families in San Luis Potosi reporting that a group of non-Jewish merchants had organized an open campaign against "Russian-Polish" Jews. In their organ *Vanguardia* virulent attacks against Jews, coupled with incitation to boycott them, are published The letter declares that what is happening in San Luis Potosi is characteristic of all provincial towns in which Jews live, and warns the more populous community of Mexico City that unless they aid in suppressing this agitation, the ruin of small settlements of Jews will result, followed by the spread of the agitation to the capital.

GREAT BRITAIN

The Jews of Great Britain were as deeply stirred by the events in Palestine in August 1929 as were their brethren in other countries. Being citizens of the nation which had issued the Balfour Declaration and which held the Mandate for Palestine, they were in a peculiarly advantageous position to follow closely the various steps of their Government to cope with the Palestine situation.

While a great part of the British public shared the indignation of the Jews and the greater part of the press echoed the popular demand for a firm hand in Palestine to stop the spread of the eruptions in the East and uphold the prestige of Great Britain, a not uninfluential section of the press utilized the Palestine incidents as an argument to defend the thesis that Great Britain should quit Palestine as a hopeless venture, but the Government soon gave assurances that such a step was far from its thoughts.

Several events in the communal life of British Jewry are worthy of note. In September 1929, the Federation of Jewish Relief Organizations of Great Britain concluded an agreement with the Soviet Government for relief measures for the benefit of Jews in Russia. The Government agreed to meet pound for pound the Federation's contributions for the then ensuing year, placing its grant at the disposal of the Federation's representative, with the understanding that 60% of the combined funds is to be utilized for constructive relief, and the remainder for food, medical centers, and institutions for the helpless aged and children. The Government agreed also to permit the Federation to bring in, free of duty, machinery, tools and raw materials to be used toward the industrialization of declassed Jews.

In December, the League of British Jews, founded in 1917, principally to combat the notion that Jews constitute a separate nationality, decided, in view of the fact that it had not been called upon within recent years to give attention to any but minor matters, to place its affairs in the hands of a board of eight trustees instead of the annually elected Executive and Council.

The subject of empty synagogues was one of the chief topics of discussion at the Conference of Anglo-Jewish Preachers in July 1929. The suggestion that services be held on Sundays to supplement those held on the Sabbath, which are poorly attended because economic conditions force many Jews to work on that day, found very few supporters; the view that Sunday services would be more harmful than beneficial to the preservation of Judaism appeared to prevail.

The subject of Shehitah, which had been before the community for a number of years, became again the topic of discussion because of the perfection of a machine invented by Mr. Harris Weinberg of Leeds, which quickly and painlessly places animals to be slaughtered in a position for the knife. The machine was put through numerous tests by an impartial committee headed by Professor Hobday, a noted veterinary surgeon, who pronounced the pen practicable in every respect and recommended its general adoption wherever Shehitah is employed

Representatives of the Board of Jewish Deputies are now engaged in negotiating with Mr. Weinberg regarding the use of his machine.

AUSTRALIA

As in other countries, the reaction of the Jewish community of Australia to the Palestine outrages of the summer of 1929 took the form of public meetings and the passage of resolutions of protest coupled with a pledge increasingly to aid in Palestine upbuilding.

A complete ban on European immigration, excepting only wives and children of residents, was inaugurated in March 1930, with the coming into force of new restrictions.

UNION OF SOUTH AFRICA

In this overseas Dominion of the British Empire, an event occurred during the year which was universally regarded by the Jews as profound humiliation; it was a tremendous disappointment to that great number who believed they had reason to be proud of the progress of the Jewish community of that country and of the contribution the Jews had made to its development. The event was the passage of a bill, setting up for the next three years a quota of only 50 immigrants per annum from all but twelve European countries besides the British Commonwealth and the United States. The twelve European countries excepted from the quota are Austria, Belgium, Denmark, France, Germany, Holland~~; Italy~~, Norway, Portugal, Spain, Sweden, and Switzerland. Inasmuch as, during recent years, practically no Jewish immigrants came from the exempt countries, whereas Jews comprised the bulk of the immigrants who came from the quota countries, the Jews of South Africa took the attitude that the bill was intended primarily to cut drastically the immigration of co-religionists who had been coming chiefly from Lithuania, Poland, and Latvia. Dr. Daniel Malan, Minister of the Interior, who sponsored the bill, insisted that the measure was aimed at restricting the immigration of "non producers", and that, while the restriction would fall heavily on the immigration of Jews, it was not against Jews as Jews that the bill was directed, but against non-producers, a great many of whom, unfortunately, happen to be Jews.

Inasmuch as the total net immigration of Jews in 1928 was somewhat over 2,500, the effect of the Malan bill, even if all the 1,000 non-quota immigrants are Jews, will be to cut the entry of Jews to about one-half of the 1928 figure.

Another legislative measure which, for a time, gave the Jews cause for deep concern was a slaughter of animals bill providing for the stunning of animals before slaughtering. Although this bill carried a proviso exempting animals slaughtered for food of Jews or Mahometans, the Jews feared that agitation by misinformed champions of the humane treatment of animals and by persons bearing ill-will towards Jews might lead to the deletion of this proviso and the consequent abolition of Shehitah, the Jewish ritual method of slaughter. To forestall such agitation the Jewish Board of Deputies arranged to submit oral and written testimony to the Select Committee appointed by Parliament to consider the bill. In May, this committee submitted a report which, besides other things, supported the exemption proviso.

An important incident in the cultural development of the Jewish community was the publication, early in 1930, of the first issue of the South African Jewish Year Book, covering the year 1929. This was compiled and issued under the joint auspices of the South African Jewish Historical Society, established in 1927, and the Jewish Board of Deputies.

FRANCE

Many Palestine memorial meetings were held in Paris on August 29th. It is reported that at one of these, attended by five thousand persons, a speaker declared: "We are betrayed by the English whom we considered our friends."

PORTUGAL

Progress in the movement to bring Marranos in Portugal back into the Jewish fold, which is sponsored chiefly by the British Jewish community, was signalized in July 1929 by the laying of the corner-stone of a synagogue which was

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then about to be erected in Oporto for the use of those who had officially returned to the Jewish faith.

According to a report submitted to the Anglo-Jewish Association, London, at their annual meeting in May 1930, the synagogue at Braganca has been removed to larger quarters, a small congregation has been formed at Covilto, and a group of families at Belmonte meet every Saturday for instruction in Judaism. A theological institute has also been established to fit young men for teaching their fellow-Marranos, and a committee has been established in Holland to underwrite the salary of a rabbi to be appointed to serve the Portugese community.

ITALY

The status of persons not belonging to the Catholic faith, which had been undefined since the solemnization of the Concordat between the Vatican and Italy, was clarified by new laws promulgated during the year. In April 1930, a law on the rights of non-Catholic clergy and on the education of non-Catholic children was made public. The right of clergymen of other than the Catholic denomination to officiate as ministers is fully confirmed, and they are authorized to attend the inmates of hospitals and prisons, having the right to give religious aid and comfort to inmates of these institutions, and to act as chaplains in the Army. Students of non-Catholic theological schools may postpone performance of military service until after leaving such schools. Parents of non-Catholic pupils in the elementary schools are permitted to have their children exempted from religious instruction in them, and the law makes provision for the formal religious instruction of such pupils on the school premises, when their number is sufficient to warrant it. In performing marriages, non-Catholic clergymen do so only as deputies of the civil authority, as the only marriage recognized as religious union is one performed by a Catholic priest. The law recognizes no such thing as divorce. A marriage can be disrupted by annulment only. Catholics may secure annulment under the canon law, whereas non-Catholics may do so under the civil law, which is much more harsh. The dissatisfaction of the leaders of Italian Jewry with the laws on education, marriage, and divorce, was somewhat reduced by the terms of the law defining the rights of non-Catholic communities. Provision is made for the recognition of these as juridical bodeis, having the right to own and convey property.. Adherents of a non-Catholic faith must join the community of their faith in the city of their residence and pay a communal tax, and the community officials, elected by the tax-payers, have complete supervision over the religious, educational and charitable affairs of the community. It will be seen that this law will stabilize the Jewish communities, and give them a dependable income for the maintenance of the synagogues, religious schools, and charitable institutions.

Early in 1930, a Jewish Museum was formally opened at Leghorn. The museum is named in honor of Elijah Bonamozogh (1822-1900), a noted rabbi of that city.

GERMANY

The political character of anti-Semitism in Germany and the extent of its influence were indicated during the fall of 1929, when a movement was initiated by Alfred Hugenberg, leader of the Nationalist Party, and Adolph Hitler, leader of the National Socialists, to get Germany to repudiate the guilt of starting the World War, which is a section of the Treaty of Versailles, and to refuse to pay war reparations as provided under a plan which had just been elaborated by an American, Owen D. Young, to supersede the Dawes Plan. In order to obtain this pronouncement in the form of legislation, it had to be referred to the Reichstag by onetenth of the number of citizens who voted at the preceding national election. The two reactionary parties began to organize such a referendum early in October 1929. In their efforts to misguide the people as to the Young Plan, they appealed to the popular anti-Semitism which these parties had been sedulously cultivating since the Peace Conference. Their propaganda went to such absurd lengths as to declare that the late Walter Rathenau was the originator of the Young Plan which had for its purpose the destruction of the German people; the proposed international reparations bank, it was averred, was to be "the headquarters for the Jewish secret government having as its mission the rebuilding of the Temple at Jerusalem." The movement for the referendum was successful, but the Reichstag rejected the measure thus referred to it and, according to the Constitution, it was thereupon submitted to popular vote and, although it was defeated, the plebescite showed that the forces of reaction, which alone keep anti-Semitism alive in Germany, are extremely powerful, a vote of 6,000,000 being registered in favor

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Extend
HEARTIEST NEW YEAR GREETINGS

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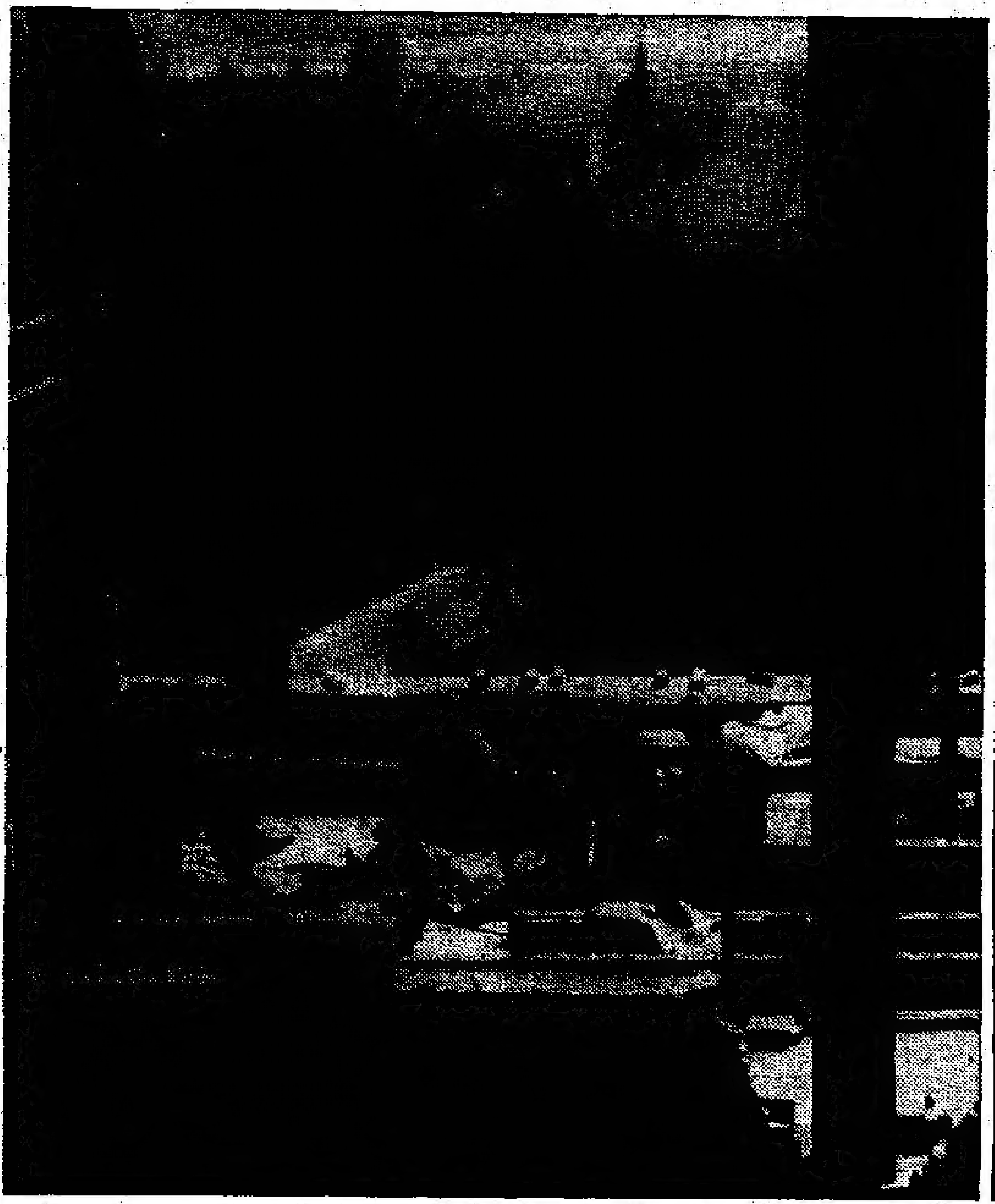
GOOD WORK
and GOOD ALE



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It has been our privilege, at the dawn of each New Year, to extend to our Jewish friends, the personal expression of our sincere wishes for your happiness and success—That these good wishes have been more than fulfilled makes our pleasure all the greater in repeating them—for this coming New Year—

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of the Hugenberg-Hitler "Liberty law."

Later, in the campaign preceding municipal elections in Berlin, the platform of the National Socialists included pledges to exclude Jews from employment in newspapers, theatres, motion pictures, and other artistic enterprises, and the withholding of housing facilities from Jews.

At a conference of the Central Verein Deutscher Staatsbürger Jüdischen Glaubens in the same month, the growing danger to the Jews of Germany because of the increasing influence of the Nationalist parties, was enlarged upon. The National Socialists led by Hitler, are acquiring a controlling voice in many cities it was said, where small Jewish communities were being boycotted, terrorized, and economically ruined. In a number of small towns, Jews fear to venture on the streets after dark. This sinister influence is spreading to larger cities. The further discouraging statement was made that the pro-government parties were not alive to the danger of the anti-Semitic propaganda and sometimes even voted with the extreme Nationalists against the Left (Communists); only the Centrist or Catholic Party is making an effort to counteract the Nationalist agitation. An article in an April issue of the *Vossische Zeiting*, Berlin, described how the anti-Semites, taking a leaf out of the book of the Russian Communists, were organizing "cells" of their Party in factories, offices, schools and universities; in Berlin no less than 1,200 such "cells" exist in various sections, their members raiding meetings of opposition parties and engaging in anti-Semitic agitation. It is from the membership of these "cells" that cemetery vandals and synagogue defilers are recruited. The number of Jewish cemeteries desecrated since this form of vandalism was begun, seven years ago, was increased from seventy-six to eighty-five during the past year. Tombstones were overthrown, destroyed, or defaced with ribald inscriptions. Attacks on synagogues usually followed rallies or meetings addressed by Hitlerist agitators. The synagogue building is defaced during the night, or its premises are invaded and damaged, or services are interrupted by loud noises, such as pistol shots or reports of fire works. In one case, during the past year, a synagogue in Berlin was stormed by hundreds of Hitlerites who were dispersed by a large force of police.

Acts of personal violence were also perpetrated. Tears and gas-bombs were thrown at Georg Bernhard, editor of the *Vossische Zeitung*, when he attempted to address a meeting of German students at Goettingen in July. The following month, a march of some 24,000 Hitlerites through the streets of Nuremburg came very close to degenerating into a pogrom; the timely interference of police put a stop to the beating of Jews on the streets and assaults on shops and residence of Jews.

Propaganda for a *numerus clausus*, limiting the admission of Jews to universities, was renewed during the year, but at the annual convention of the General Students' Association held at Hanover in July 1929, the proposal for such a restriction was rejected; in November, a conference of the representatives of students of fifteen universities belonging to the *Volkspartei*, decided to secede from this students' association because the latter declined to eliminate anti-Semitism from its program.

Probably the most alarming symptom of the spread of reaction in Germany was the coming into power in the provincial government of Thuringia of a coalition of nationalist parties, in which the post of Minister of Education and Public Worship was assigned to Dr. Wilhelm Frick, a rabid anti-Semite, who, at the same time, became chief of the provincial police. One of his first official acts was the introduction in the schools of prayers asking Divine protection against "people of alien race", and containing some of the favorite expressions of the National Socialist creed. When charged by Socialists in the Landtag with incitement to anti-Semitism, Frick admitted that the "alien race" referred to "the Jews who demoralized the German people." the *Frankfurtur Zeitung* appealed to the German people not to permit this blasphemy, reminding them that "the children in their very first religious lesson are taught that God gave the Holy Scriptures to the Jewish people and that the Savior's mother was a Jewess; then they are immediately made to utter prayers filled with anti-Jewish hatred. This discord is poisoning the souls of our children." Later, Dr. Joseph Wirth, Minister of the Interior of the Reich, forwarded a protest against the Frick innovation to Premier Baum of Thuringia. Despite a second warning from the Reich Government, the Thuringian cabinet declined to abolish the anti-Jewish prayers, and on May 26th, the Reich brought suit in the Supreme Court at Leipzig, charging that the prayers are contrary to the constitution of the Reich.

In the meantime, Frick had established a chair in "racial science an obvious euphemism for "anti-

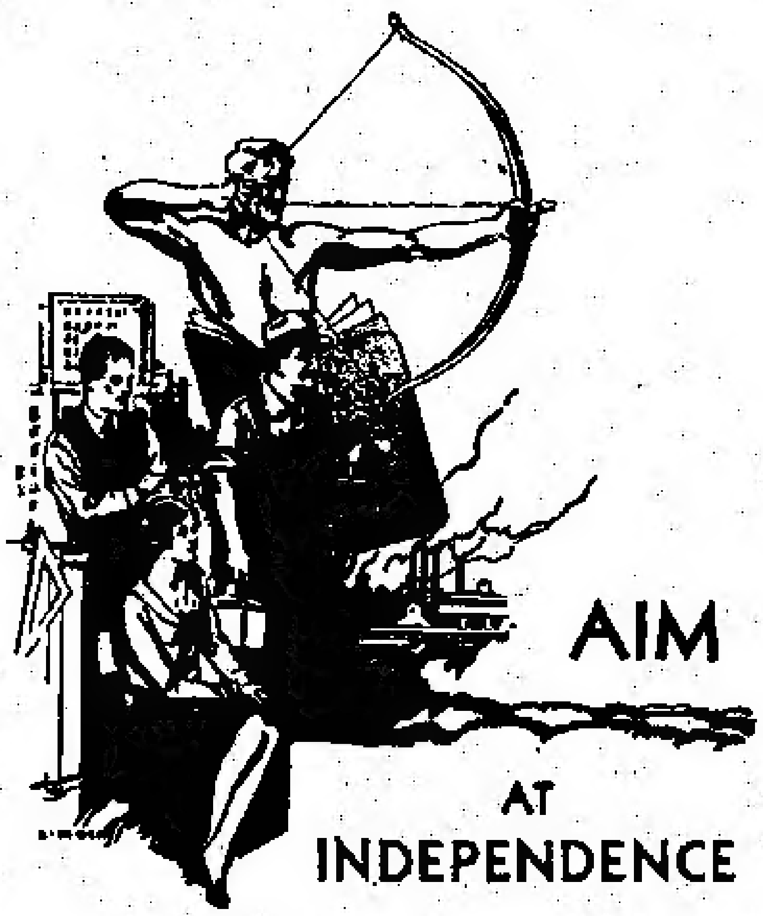
Semitism", at the University of Jena.

In their efforts to harass and humiliate the Jews, the reactionary elements seized upon the device of making Shehitah, the method of slaughtering animals according to Jewish ritual, illegal. These efforts failed in the Landtag of Baden, and in the cities of Cologne and Berlin, but succeeded in the Landtag of Bavaria, where, on January 29th, a bill requiring stunning after slaughter was passed by a vote of 65 to 42, only the deputies of the *Volkspartei*, then in control of the Government, voting against the Government measure. The law is to come into force on October 1, 1930, unless the Government of the Reich can have it set aside as unconstitutional.

The matter was called to the attention of the Federal Government by Baron von Prittwitz, German Ambassador to the United States, upon the request of the American Jewish Committee and the managing director of the Jewish Telegraphic Agency. In a letter to the Ambassador, Dr. Cyrus Adler, President of the American Jewish Committee, stated that "legislation of this character has wounded the sensibilities and has offended the conscience of a large body of American citizens in every way friendly to the people of Germany." When apprised by the Ambassador of the state of feeling of American Jewry, the German Foreign Office informed the Minister of the Interior of the protest. "Considering that Shehitah prohibition laws are also contemplated in other parts of Germany, such as Saxony," wrote the Foreign Office to Dr. Wirth, the Ministery of the Interior is requested to draw the attention of the German states to the fact that there is unfavorable feeling of a great part of the population of the United States which may have a very unfavorable political effect." The contents of this letter, became known in some manner to the *Voelkische Beobachter* of Munich, chief organ of the Hitler party, which immediately raised the cry that American Jews were attempting to interfere in matters of internal concern in Germany.

The action of the Reich Government in the Bavarian Shehitah matter, as well as in that of the prayers of hate in Thuringia, indicates that the Federal Government has no sympathy with the anti-Semitic movement and that, whenever possible, it takes steps to combat their activities.

The Arab uprisings in Palestine were received by the German Jewry with mixed feelings. Zionists naturally protested, but non-Zionists pointed to the Arab outbreaks as a proof of the error of Zionism. Early in October, a group of several hundred well-known Jews and Jewesses subscribed to a statement which was printed as an advertisement in the *Vossische Zeitung*, Berlin, in which, while deploring the disorders and mourning for the victims, they warned the German public against being misled by the reports of the Zionists and the Jewish Agency, declared that the non-Zionist members of the latter have neither authority nor right to designate themselves as representatives of the non-Zionist Jews of Germany, and concluded with the following statement: "We profess the Jewish faith, but reject any sort of Jewish nationalism. We regard ourselves, along with the overwhelming majority of German Jews, as members of the German, not of a Jewish, people. In the establishment of a National Jewish Homeland we see an error which is bound to jeopardize the work of emancipation of the champions of German Judaism, and the ethical-religious task of Judaism for humanity." In February, 1930, at their annual meeting the Central Verein adopted a resolution of a like tenor: Because Germany is the center of



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the political and cultural lives, they decline to participate in nationalist Jewish propaganda.

The World Union of Shomre Shabbos (Sabbath Observers) was very active during the year. During the visit to Berlin of Albert Thomas, director of the International Labor Office, the Union submitted to him a request to call an international conference to consider the regulation of working hours to permit Sabbath observers to obtain employment.

AUSTRIA

For a number of years past, there have been anti-Jewish student disorders at the University of Vienna usually coincident with the opening of the fall semester. This was the case in 1929, to such an extent that the Vienna School of Commerce had to be closed by the authorities, who promised compensation to the Jewish students who suffered injuries as a result of outbreaks in that school. Early in November there were similar disorders at the Technical High School. In the same month, anti-Semitic students barred their Jewish classmates from attending the inauguration ceremonies of a new rector at Vienna University. Thereafter attacks upon Jewish students occurred almost daily, with the result that on November 8th the University was closed for a week. Late in November an article in the *Daily Express*, London, stated that a group of English students at the University of Vienna, had sent to the senate of the University a resolution which they had adopted to the effect that if the disorders at the University continued, they would warn English students of the dangers and discomforts that go with any enrollment at the University.

The greatest and most humiliating blow to the Jewish students was the promulgation, in April, of a new regulation by the rector, recognizing the existing student organization, whose members were mostly Hakenkreuzler, as the official student body representing the German students; all non-German students were to organize themselves separately according to their racial origin and mother tongue, but these organizations are to be subsidiary to the German student association. It aroused tremendous opposition in Jewish and in liberal circles, and a suit at law by a non-Jew against the rector of the University is now pending in the Supreme Court to test the constitutionality of the decree.

Austrian Jewry also has its employment problem. In March, the Vienna Kehillah issued an appeal to Jewish employers to employ Jewish help on the ground that Jews were being discriminated against in the matter of employment. The Jewish population is suffering, along with their compatriots, from the desperate economic conditions which prevail in the country. As in Poland, the taxation system in Austria is so designed as to place the greater part of the burden of supporting the government on commerce in favor of the labor element, with the result that the Jews, of whom so many are merchants, are having a difficult struggle to maintain their economic existence. The wretched economic conditions, together with anti-Jewish discrimination in the matter of employment, have the effect of increasing enormously the burden upon the philanthropic institutions maintained by the Jewish community, and yet these same conditions naturally militate against a collection of funds adequate to meet the demands made upon these institutions.

HUNGARY

Economic anti-Semitism is also troubling the Jews of Hungary. While the Government frowns upon open manifestations of Jew-hatred at the universities, nothing is being done to curb the silent but effective boycott which has depopulated many villages and small towns of their Jewish residents, who have abandoned farms and businesses; in some places only deserted synagogues and Jewish cemeteries mutely attest the former existence of Jewish communities. In the cities, long-established Jewish firms, especially in the flour-milling, textile, and rug industries, have been forced out of business, and many formerly wealthy families have been reduced to poverty.

This is the chief complaint of the Jews of Hungary today. Though they are adequately protected from violence, the memory of the horrors of the days of the White Terror are still fresh, and the fear complex engendered then still exists. On the surface, however, conditions have much improved. The new education law restricts the number of Jewish students, but in operation it admits about twice as many as under the *numerus clausus* of 1920. Jews are not appointed to civil service positions, but the few who occupy such posts are not disturbed. No longer do heated debates on the Jewish question take place in Parliament.

At the session of the Assembly of the League of Nations in September 1929, following the Palestine outrages, Count Apponyi, Hungary's representative at the League, demanded protection for the Jews of

(Continued on page 121)

This stone residence of Mr. and Mrs. C. N. Sommer, Lexington Avenue, Westmount, employs a straightforward use of English Georgian tradition. The dominating, long, horizontal, restful lines make it appear fully at ease on the hillside site. The view extends to the Lachine Rapdis, Lake St. Louis and the Mountains of New York. The landscaping was carried out in a simple and natural way, with practically no disturbance of the original mountain contours. The roof of deep red shingle tiles is characteristic of homes of similar design in England. Robert and F. R. Findlay are the architects. J. Gilletz & Co. building contractors.

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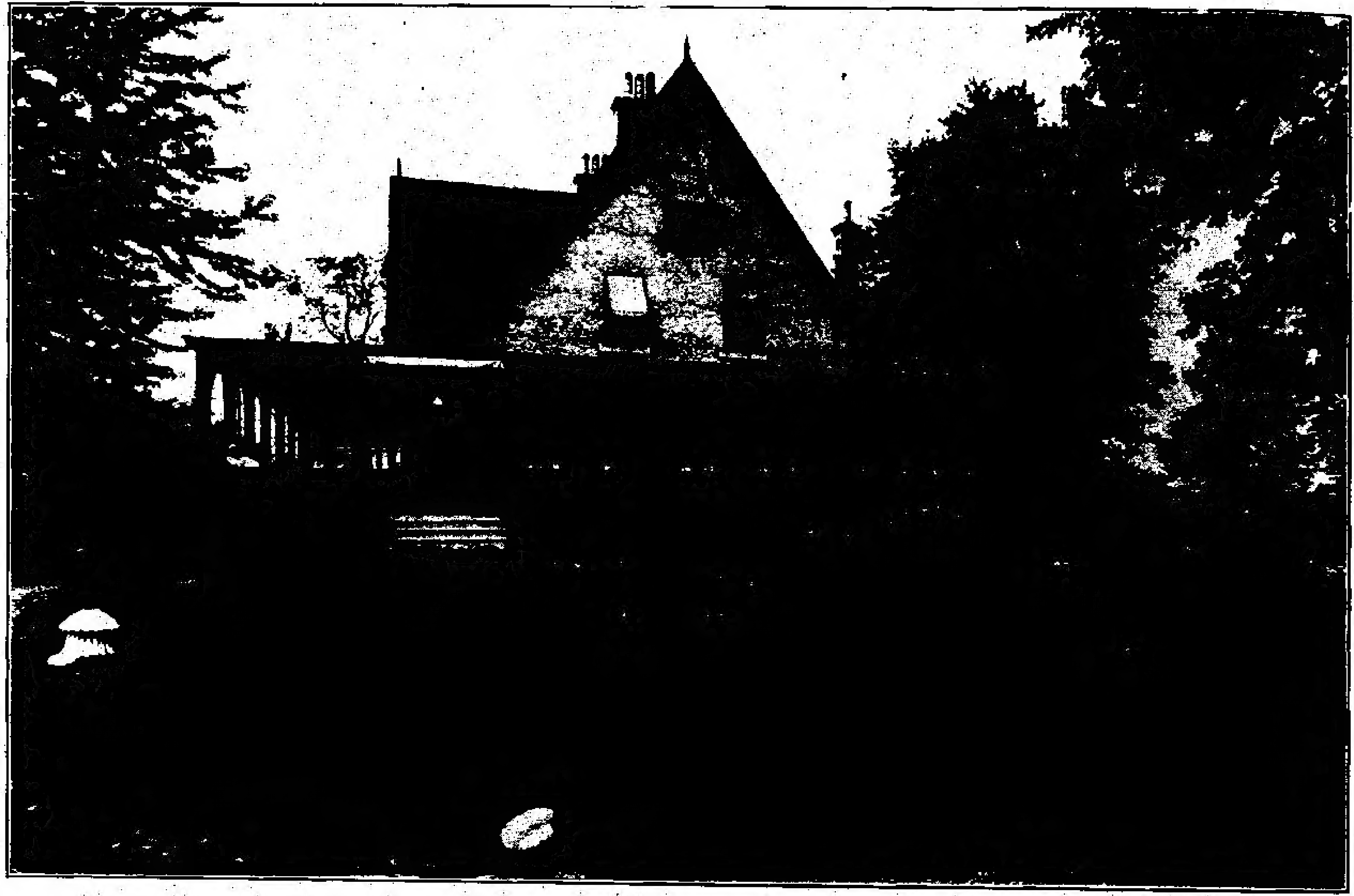

Elm Ridge Country Club facing north, dining room, verandah and open porch facing west.

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Approximately four miles of Security Chain Link Fencing, with a score of 24-foot double swinging gates were used to enclose and protect government property at the Canadian Government Airport at St. Hubert.

In this particular instance speed was essential and within eight hours of the signing of the contract, thirty Security men were at work on the job.

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Security Fencing has remarkable strength and durability. It is non-sagging, and non-bulging. It has no rough edges when erected; and it is permanently rigid, sturdy and firm—built for security and protection—reasons enough why Security is invariably chosen by far-seeing builders, owners and engineers.

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are handled by all the leading Dry Goods Wholesale Houses and Departmental Stores throughout Canada. . . The colouring, texture and neat designs make them big sellers wherever shown.

Choose any or all of these for quick turnover:

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Colored: Point Blankets, Check Blankets and Overthrows, Superfine and Medium Quality Blanket Rugs and Overthrows in various shades with wide silk binding to match, Superfine, Merino Wool Blankets with silk binding, and Superfine Travelling Rugs.

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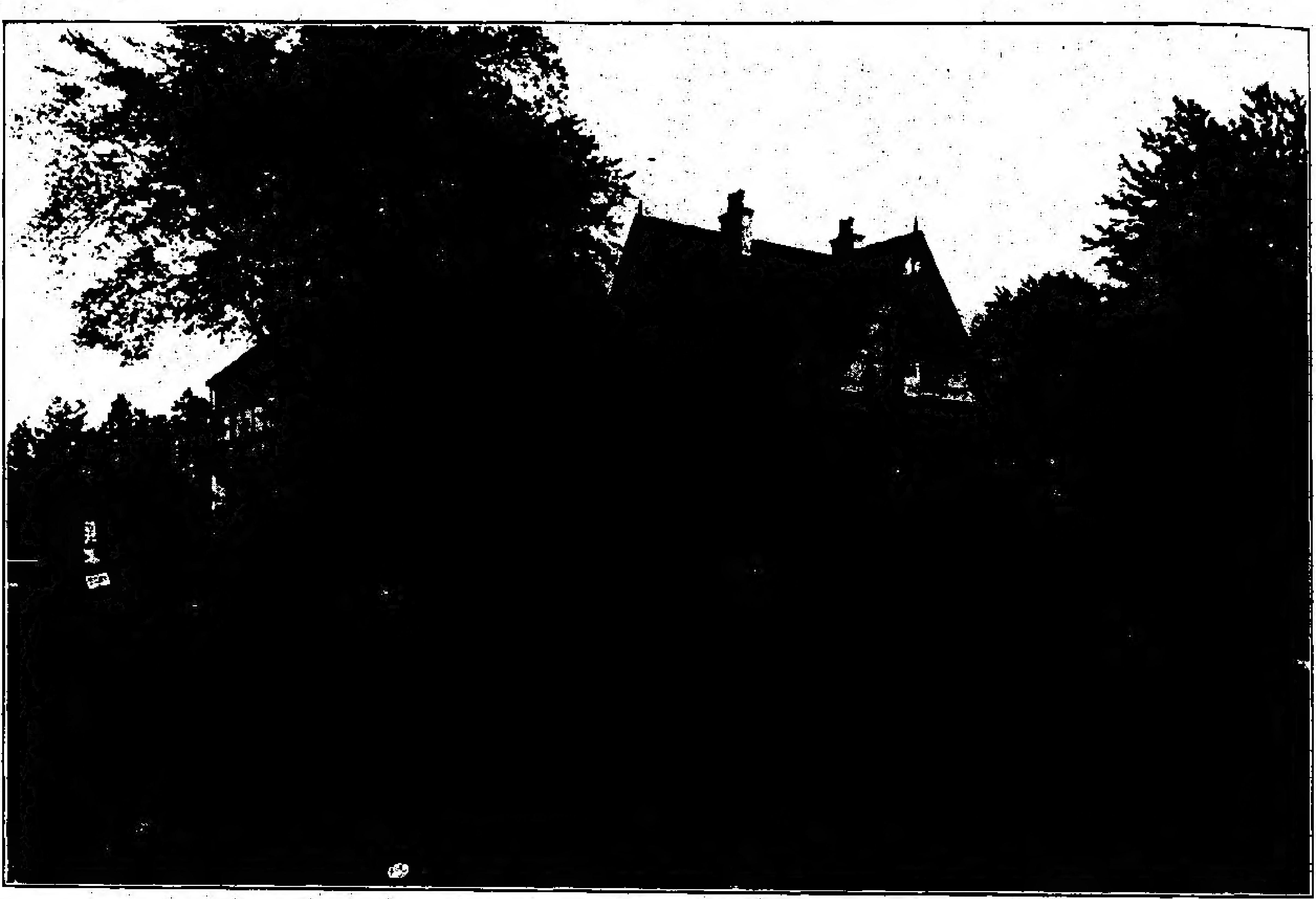
Elm Ridge Country Club, section of lounge room, club house.



Elm Ridge Country Club, facing east, club house, shower house fifth tee to the left of shower house.

5690 — 1930

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LONDON DRY GIN

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extends
Heartiest Rosh Hashonah
Greetings
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Happy New Year!

Hon. Joseph Henry Dillon

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extends greetings
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on the occasion of
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A HAPPY NEW YEAR TO ALL
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It is always easy to spend when there is no obligation to save, hence the importance of a financial objective which demands regular accumulation. We have prepared a booklet containing tables showing the result of regularly investing a stated amount each month at various rates of interest. These tables will prove of assistance to those who desire to formulate a regular plan of investment. A copy of the booklet will be sent to anyone on request.

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Mayor Camilien Houde
Montreal

I Wish to Extend to You All
My Heartiest Wishes For a
Happy and Prosperous
New Year.

1930 5691

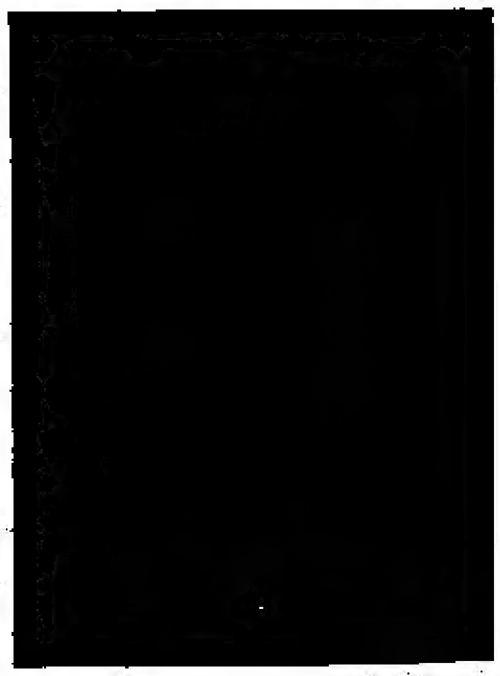
SHAAR HASHOMAYIM GRADUATING CLASS OF JUNE

First Row reading from left to right Doris Bloomberg, Marcia Goodkowsky, Rose Wisenthal, Estelle Levin, Elsa Cohen, Jeanne Kussner, Myrtle Bloomfield, Judith Ortenberg.

Second Row reading from left to right, Gwendolyn Boulkind, Beatrice Bronfman, Freda Salomon, Mildred Cohen, Annette Engel, Dora Kaufman.

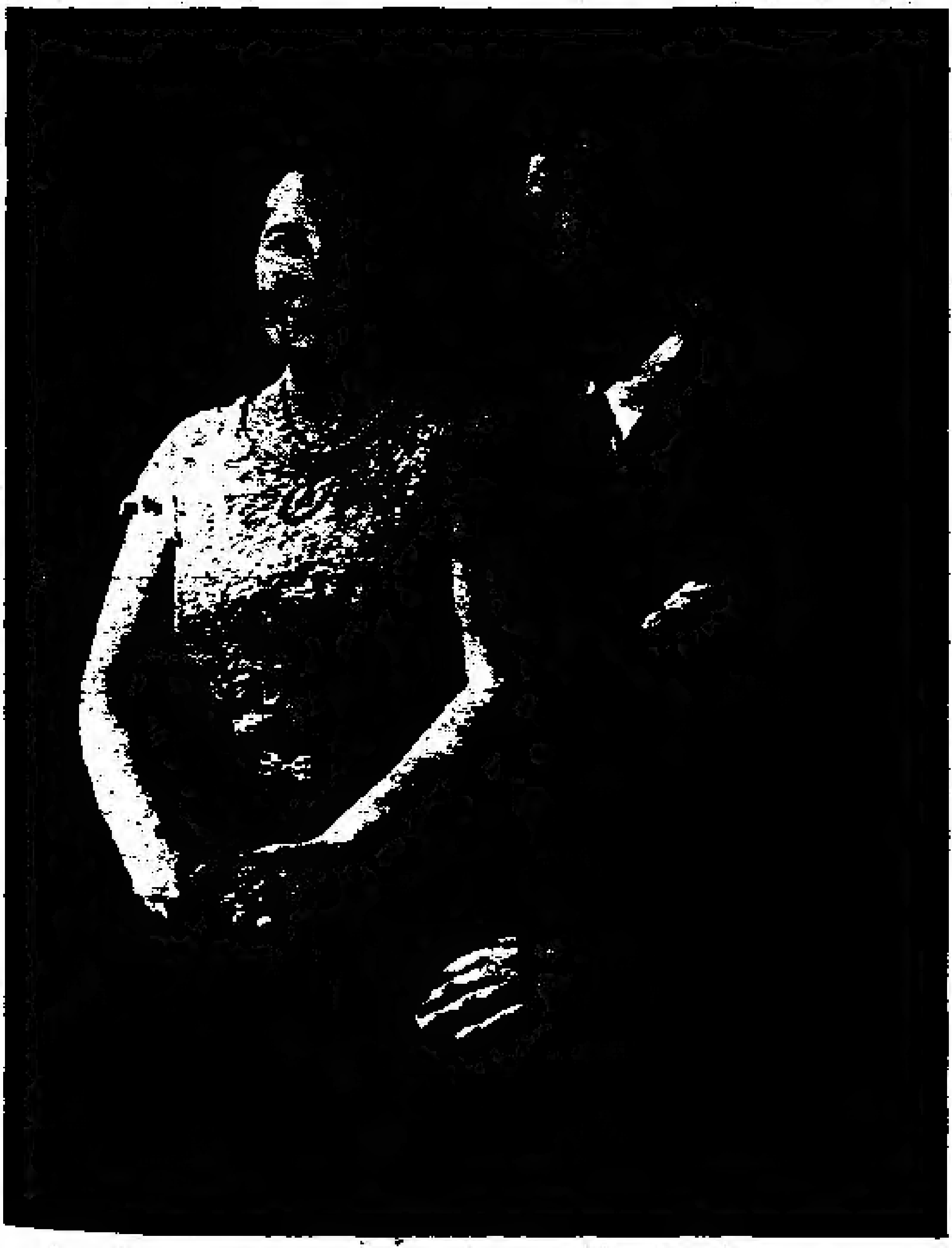
Third Row reading from left to right, Deane Kerner, Marvyn Goldfine, Solly Ein, Gerald White, Sydney Selig, Gerald Shane, Alvin Lesser.

Fourth Row reading from left to right, Saul E. Moskevitch, J. Levinson Sr., Abraham Gruber, Dr. H. Abramowitz, Samuel Aber.



Vsevolod Meyerhold, distinguished Russian regisseur, director of the Moscow State Theatre, who has finally consented to come to America. The Theatre Montparnasse in Paris has been attracting capacity audiences to witness the revolutionary art of this highly original Muscovite. His American plans, under the aegis of Sidney Ross, are shrouded somewhat in mystery, though it is fairly certain that he will produce Gogol's The Inspector General, known also as Revizor.

Mrs. Nat Rabinovitch, formerly Miss Anne Elkin, daughter of Mrs. S. R. Elkin, whose marriage took place May 28 at the Beth David Synagogue.



Mr. and Mrs. S. Lidsky, of Tupper Street, who celebrated their silver anniversary while touring through the States and visiting friends and relatives. Miss E. Goldberg, of Washington, D.C.; Mr. and Mrs. N. Rosenstein, Mr. and Mrs. M. Schneider, Mr. and Mrs. G. Golden, of New York City; Mr. and Mrs. Max Abrams, Mr. and Mrs. J. Askin and Mr. and Mrs. E. Nadler, of Philadelphia; and Mr. and Mrs. M. Berr, of Rockaway Beach, New York and Mr. and Mrs. Max Abramovitch of Wildwood-by-the-Sea, entertained for them.

Mr. and Mrs. Lidsky have three children, Harry, Pauline and Nathan.

Seasons
Greetings
from

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Wishes
You
A Happy New
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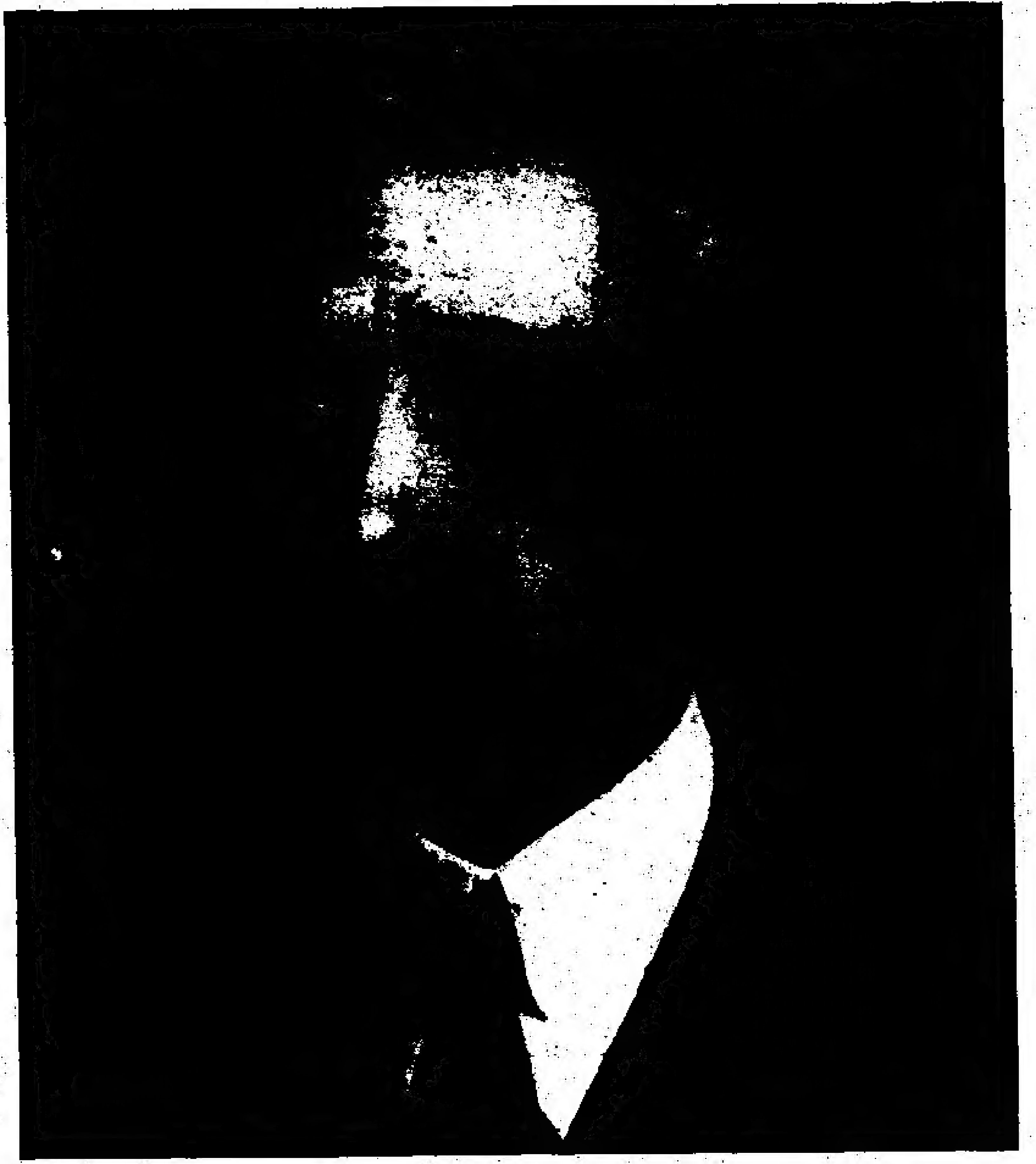

New Head of the League of Nations Finance Committee.

Dr. Karl Melchior, German reparation expert, who has just been made president of the League of Nations Finance Committee. His efforts will be directed mainly toward a validation of the statutes governing the Internatoinal Bank of Settlements. Dr. Melchior, member of the banking firm M. M. Warburg & Company of Hamburg, is also an outstanding communal figure.

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REFLECTIONS ON CANADIAN BUILDING

By E. Kugel, C.E., A.M.E.I.C., Montreal

It is the habit in Canada for articles in our papers to deal mostly with pleasant things. Apparently this meets the wishes of the readers who may not want to be annoyed in their hours of leisure by unpleasant impressions.

During the past few months a distinct change has been going on in numerous publications, obviously due to the economic depression in our business life, and not everything seems to be as rosy now as it looked when all the papers were overflowing with pretended prosperity. Also other matters than directly economic ones are being given space and it is to be hoped that we are on the threshold of a general awakening when not only flattering untruths are wanted by the Canadian public but honest critiques of existing conditions and developments.

—*Associated Screen News Ltd.*
E. KUGEL

Among those subjects permanently neglected or only one-sidedly treated by interested business groups there is the system of our house and building construction and, as everybody is touched more or less by this matter, it may be worth while for once to speak frankly and openly about the numerous features of weakness in this particular line of human activity in Canada which is regarded everywhere as a grade measure of culture and civilization. Accentuating in advance that we are going to speak about features of weakness does not mean that valuable achievements in the way of Canadian building shall be denied. But about satisfactory achievements we are well informed by an overproportioned quantity of direct and indirect advertising and when single buildings are really a triumph of the building art then our attention is drawn to them by endless praises and eulogies of both voluntary and paid admirers. What we want at present is not to deal with single work--but with matters of principle applying to the construction line in general.

The scope of the matter and the number of questions connected with it being unlimited, we may say that the elementary problem is that of the building land subdivision, because here is the origin of most of the building evils in Canada.

At the time of the first Canadian colonization, which proceeded along the waterways, every settler wanted a share in the waterfront. The result of extending opportunity to as many people as possible was that shape of farm properties peculiar to the oldest part of this country and still to be seen on both sides of the lower St. Lawrence where all farms are extremely narrow while the depth is extraordinary large extending about right angular to the river.

When the colonization turned landwards and the first country roads were built off the river the original system of subdivision was maintained so that the greatest number of farm lots could be developed on the smallest amount of road-building. It is a generally known fact that any material development—no matter whether farm, factory, house or anything else—is the less economical and the less practical the more the shape of the layout represents a deviation from the square and the matter becomes the worse the more the shape becomes oblong. Therefore, when the more western parts of the country were prepared for colonization by established competent authorities the obsolete idea of the early subdivisions was abandoned and we may be glad of the later principle of subdividing Canada into counties, townships and farm units because of using as far as possible the square as a standard shape for everything. Consequently, so far as recent country colonization is concerned, we have all reason to be satisfied of the system of survey. At the same time we are far from a satisfactory solution for our town and city colonization. A wrong idea in building streets made our early city builders stick to the system of

5691 1930

This
Rosh
Hashonah
we extend
our
Heartiest Greetings
to the
Jewish Community

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PHILLIPS
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The
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"Canada's Greatest Newspaper"

— cordially wishes its many thousands of Jewish readers

A
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NEW YEAR

The Salad & Cooking Oil
That is Kosher

MAZOLA
A PURE
SALAD
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5691 New Year Greetings 1930

Greetings for the
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laying out as many house units as possible on the smallest amount of street mileage and the success of this most regrettable system was the standard lot of 25 foot width by a depth of 100 feet and more. To the layman or to the speculative real estate dealer this shape of a lot may look all right but it does not to the expert who approaches the problem without any personal business interest. Not even a one-family residence which extends over two floors can be laid out satisfactorily on such a lot unless it is devoid entirely of an air space between the houses so that the building becomes a "closed" one, which is not the right idea of a private residence. But let us forget for the present the single residence as not everybody is fortunate enough to afford a whole house for himself. The general rule for a city development is the residential flat known either as a duplex or as an apartment.

What deep and narrow lots mean to dwelling flats, even if they are enlarged to 30 or 35 foot width as is done in recent subdivisions, we can easily observe by inspecting any duplex or any apartment house of a "standard"—layout, as built by one of the typical builders responsible for the great bulk of our urban housing construction. Either the houses are not detached at all but showing the "closed" system of housebuilding (against which there would not be any objection in case of sound preliminary conditions.) In this case the various rooms are packed behind each other, the center spaces having no direct air and daylight at all and the oblong front and rear spaces, extending into the depth of the house and being darkened by galleries and stairs attached to the housefaces.

Usually designed by amateur plan-makers without any systematic expert education, copying the same elevations and details over and over again, those houses compose a hopeless picture of a city.

Or we meet the cases of so-called detached and semi-detached houses, that means buildings where there is an empty space of from 8 to 12 feet between the sides of the houses, ordinarily used as a driveway to the rear and, therefore, called a sidedrive. The name for these spaces and the actual use by cars are the only things which are right with that "detachment". Everything else our builders are doing with it is wrong. They regard the "detaching" narrow space as a wide street or a garden and they utilize it accordingly. That means there are possibly more rooms packed behind each other than in the "closed" building system and the builders are officially justified by facing the rooms to the sidedrive which is in "open air space," supposed to give daylight and air to the rooms. What those rooms actually look like everybody knows. Just the top floors enjoy some daylight. The others merely see the sky and all together have a depressing view from their windows of a deadly monotonous red wall, the nearness of which, on the other hand, prevents any privacy because people look in each other's beds and involuntarily overhear each other's talk. Sleep is rudely interrupted by the last homecomer's car whose motor and horn have a better resonance in the narrow lane than a talking film studio can desire.

Where this description of detached or semi-detached buildings applies to ordinary apartment houses of a larger scale the evils mentioned increase to monstrosities. In those houses not only are rooms packed behind each other but whole apartments are lined on both sides of endless, dark, narrow and unventilated corridors, the whole layout extending into the depth of the lot, giving the impression of jails rather than of human residences. Where several lots are united to make a big apartment scheme there is usually no essential difference in the layout because the wings of the

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block extending again into the depth of the lot are located so close together that the spaces between them represent nothing but air corridors. This explains the big consumption of artificial light necessary not only in those dwellings but even in the likewise densified layout of stores and office buildings and such increasing the amazing number of eye-glasses worn by Canadians.

Among the evils discussed as a consequence of our unfortunate lot shapes only the most outstanding ones are mentioned. There would be numerous other disqualities of the same source to be described but it would take books to do it. For present purposes of keeping our eye on principal matters we now know arguments enough to admit that a radical change in our lot shapes is highly desirable. To prove this fact once more we just have to point at some exclusive streets in the few preferred districts of our big cities, such as Westmount and Outremont as parts of Greater Montreal, or Rosedale and Lawrence Park in Toronto. Here many of the more or less wealthy people who populate those choice districts appreciate very well the benefit of square lots and square layouts of houses with ample daylight and air in all and even the smallest rooms. Here are beautiful residential quarters. But only a few percent of our city inhabitants have the privilege of enjoying such pleasant quarters and this question is worth asking: Would it not be possible to provide housing facilities of at least approximately similar qualities for everybody?

Through inertia caused by the habit of generations people may at first glance reject the idea of a thorough-going change in the system of building up our urban centers and certain circles of real estate business people may be interested in preventing that change and a short-sighted policy on behalf of the tax valuation may also oppose it. But a complete investigation of the matter carried on without any prejudice and by examining all pro's and con's impartially will prove the correctness of the following conclusions which apply to future building land not yet built upon:

To shorten the depth and to enlarge the width of the lot and to limit at the same time the building depth by suitable regulations may cut the unit value of the building land and increase the expenses for road construction referred to the land unit. But staying with the level of rents as we have the landlord would possess the same final value in the built property as he owns now elsewhere on a high price narrow lot with the only difference that the total amount of capital invested would be a smaller one because of having paid less for the land. This saving in investment against a relatively higher return gives a margin for an additional taxation to cover the increased expenses in road building as well as the higher taxation necessary according to the smaller density in populating the districts to be developed.

Of course, the original owner of the suburban land to be developed will complain that he is the only loser in the game because the madness of that line of real estate speculation would be barred considerably. However, we are not going to worry about that. After all, we do not develop towns and cities for the purpose of procuring for single individuals unjustified high profits but to build up a nation on a sound foundation.

Another objection may arise from the pessimist's fear that the land speculators would charge the same price for the land unit, no matter whether the future lot is narrow or wide, deep or shallow and that, therefore, the whole experiment would end in raising the finished property prices and in further consequence the rents of same. Those pessimists may be pacified in advance by the fact that the price limit of any building land never depends on the dreams of the seller

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but on the exact figuring of the buyer. He knows the rent he can expect and the expenses for the building to be erected and is able, therefore, to find out the balance available for the land; so the prospective rent will limit the land price automatically as low as necessary in order to correspond with the purchasing power of the tenant. He who does not believe this has just to look at any city district and he will find single vacant lots as remnants of those owners whose demands were always higher than the offers of his tenderers.

If the suggestions discussed would be put into effect we would by no means be the first pioneers of the idea but rather the last ones. The number of cities and countries where the principle of widening the building system for urban colonization was adopted long ago is greater already that the number of the conservative ones. Some of them started the settlement from the very beginning by the most open building system possible saving thereby immense amounts of money in avoiding the necessity of later improvements. Others did their best afterwards by reorganizing the building regulations for cases of reconstruction existing city districts.

This brings us to the question of what to do to improve the old districts. — It is a well-known fact that the number of obsolete dwellings which cannot find a tenant any longer is increasing from year to year. It is said that Montreal, for instance, has not less than 15,000 such places at present. This figure may be exaggerated but only a fraction of it would be sufficient to justify an authoritative start in re-organizing our by-laws as to the problem of reconstruction and this the more that the voluntary demolition of private properties gives the only chance to the community as a whole to enforce improved regulations. This was done successfully in numberless cases particularly in the old countries and the result of a few decades' work was surprisingly good.

It is impossible to discuss here all the ways and details of the changes and additions necessary in our city-by-laws for reaching the goal of healthy, pleasant and beautiful urban housing schemes. It depends on ourselves to get systematically built sound city blocks with attractive and garden-like big common yards and, where desired, individual buildings equipped with centrally located fine square street-yards and in that way gradually get rid of all the lightless and airless unhealthy and ugly districts which at present make the great bulk of our cities.

In connection with reorganizing the system of building land subdivision numerous other changes and additions to the existing regulatons would have to go hand in hand, treating the problem of fireproofness and sound-proofness which are more urgent than generally realized, barring the extravagances and the dilletantism in the architectural line, uniforming the building heights in certain districts, enforcing the provision for direct daylight and air to all rooms of the house and many minor problems and subjects which make as a whole a comprehensive and efficient building by-law. If we neglect the creation of such internationally recognized necessities we are going to spoil the natural gift of a beautiful country by increasingly scattering over it ugly settlements of urban colonization.

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PHILO — A MYSTIC AND LEGALIST

New Light on the Relationship between Rome and Judaea

By NORMAN BENTWICH

The author of this articles, Norman Bentwich, is one of the outstanding personalities in modern Jewish life. A member of a distinguished English-Jewish family, he combines the rare qualities of scholar and statesman, jurist and practical man of affairs. As Attorney General of Palestine, he fills a most trying position with tact and understanding. His comments on Dr. Edwin R. Goodenough's treatise on "The Jurisprudence of the Jewish Courts in Egypt" constitute more than a mere review. They shed interesting light on the relationship between Rome and Judea.—The Editor.*

The combination of mystic and legalist is traditional in the history of Jewish thought. Was not Rabbi Akiba both a great master of the law and master of the mysteries? And was not the compiler of the Shulhan Aruk itself one of the famous mystics of the school of Safed? Now there has come a non-Jewish scholar who sets out to show that the supreme mystic of the Hellenistic-Jewish schools, the ethical Philosopher, Philo the Jew of Alexandria, was also "a practical lawyer," learned in the Greek and Roman Jurisprudence as well as in Jewish Law; and that some of his books, though apparently works of ethical philosophy, are a valuable source of comparative law and legal doctrine. Dr. Goodenough, who is Assistant Professor of History in Yale University, found in the course of his studies into the "Nomos" of Philo, in its philosophical and religious sense, passages where the philosopher seemed to evince an expert knowledge of practical law. That Philo was during part of his life a man of affairs, that he combined the practical with the theoretical wisdom on behalf of his people, he has himself recorded in the account of his embassy to the Roman Emperor. But hitherto it has been the general belief that, apart from that unwonted excursion into political life, he was withdrawn from common affairs. Dr. Goodenough, however, has long been convinced that Philo's life had not been primarily devoted to mystical philosophy, but was actively concerned with the administration of the Jewish community in Alexandria. Having found these indications of a knowledge of practical law, he set himself to read again the books "On the Special Laws," commonly known under their Latin title De Specialibus Legibus, from the point of view of a lawyer.

This most interesting monograph is the result. The author writes clearly and enthusiastically. It is his theme to establish that these books on the special laws of Moses contain in many places an exposition of the actual system of law applied in the Jewish courts in Alexandria, and that that system in many points followed the Greek and the Roman Jurisprudence, and departed from the Mosaic Law as it had been developed in Palestine. In law, as in ethics and theology, the Hellenistic Jewish community assimilated the ideas of the society around them, and endeavored to harmonize the word of the Bible with the most enlightened practice of the nations. That was part of their missionary policy, of the attempt to show that in life as in thought Judaism was the highest ethical system. The study therefore

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*The Jurisprudence of the Jewish Courts in Egypt. Legal Administration by the Jews under the early Roman Empire is described by Phila Judaeus. By Erwin R. Goodenough, New Haven: Yale University Press, 1929, Pp. xii—268.

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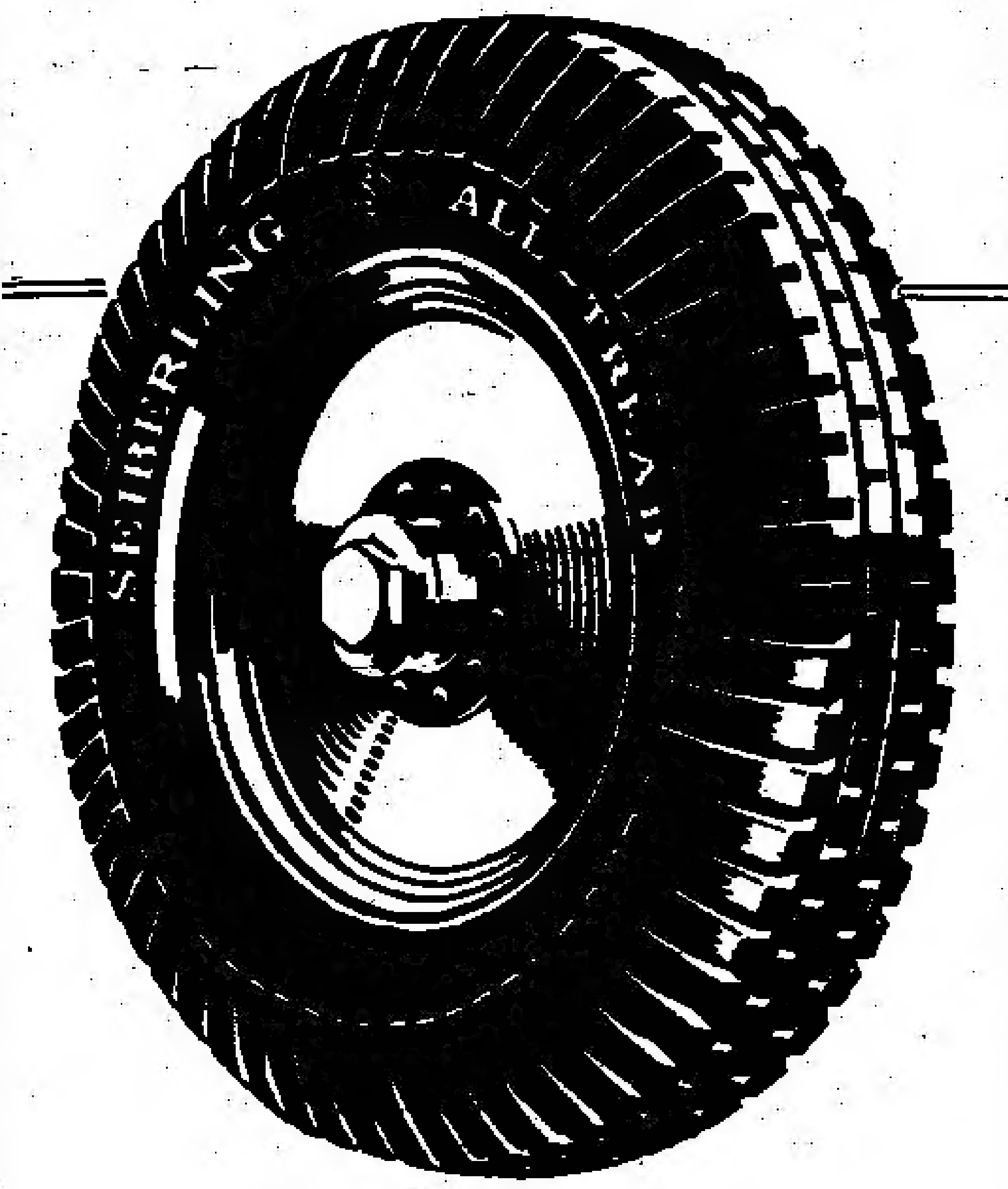

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of Philo's interpretations of the legal parts of the Torah has a twofold interest. On the one hand, the interpretations illustrate the harmonizing spirit of Hellenistic Judaism; and on the other hand they offer a source of Jewish Law in its practical application, which may be compared both with the Halaka and with the Ptolemaic and the Roman systems of law that flourished by its side.

The author starts from the principle that Philo's writing is dedicated to rationalising the irreconcilability of Judaism with the surrounding social and ethical culture in Alexandria. And that section of his writings which is known as The Exposition of the Law, and contains the treatises on the creation of the world, the lives of the Patriarchs, and the special laws, had for its purpose the explanation of how the Torah was the supreme written code of law known to mankind. When he found wide differences between the law in the Bible and Greek, Roman or Alexandrian jurisprudence, he felt the necessity of either modifying the text of the Jewish law or so interpreting it as to bring about agreement with the foreign systems. Just as in his philosophical works he reinterpreted the Torah to conform to Greek metaphysical and ethical doctrines, so, our author suggests, he is driven by a practical necessity to make Jewish law conform to the established rules of jurisprudence in Alexandria in the first century of the Common Era. And just as in expounding the ritual laws, he often makes out that they are allegorised ethical ideas, by a form of what is called "mirror writing" so in the description of the law of the Jewish courts he frequently starts from the gentile rule which society forced upon the Jews, and then expounds his biblical text to establish agreement with those precepts. "To justify this practical law he adduces shreds of biblical phrases, which he represents as being his real point of departure, but which are actually only afterthoughts in his legal thinking."

There can be little doubt of the working of Philo's harmonizing habit in dealing with the criminal and civil law of the Bible as well as with the theology and ethics of the Bible. But it can be only an inference that any particular law which he deduces from the Bible is that which was actually applied in the courts of the Alexandrian Jewish community. For in expounding Judaism to the gentiles Philo was often concerned to draw the ideal picture rather than to describe the actual practice. With this reservation, however, the author may be regarded as having made out his thesis, and having established Philo in a new capacity as a source of comparative jurisprudence.

It is certain that the Jews of Alexandria had their own courts for dealing with civil cases and minor criminal cases. There had been partial Jewish autonomy under the Ptolemies, and that autonomy was confirmed and indeed extended, by the Romans, particularly, under the decrees issued by Julius Caesar. In Philo's time, therefore, the Jews in Alexandria may be said to have enjoyed a system of judicial Capitulations. And it is, at least, probable that the exposition of the criminal and civil law of the Bible by one of the leaders of the Hellenistic diaspora should contain indications of the Hellenistic Jewish practice in the courts.

Dr. Goodenough admits that three of the most careful scholars in the field of Jewish law and of Philonic scholarship have definitely denied the practical importance of Philo's exposition of the Mosaic Law. Dr. Juster in his work on "The Jews in the Roman Empire" abandons the problem of separating the practical from the theological discussion of the Mosaic Law, and points out that we are ignorant of the matters in which the Jewish tribunal of Alexandria possessed jurisdiction. He points out also as

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damning for the thesis that practical law is to be found in Philo's writing, that one would be forced to conclude that the Jews exercised a capital jurisdiction. To this our writer replies that, although it is unlikely that the Jews had any official right in Alexandria to execute a sentence of death, they might possess the power of sentencing to death, subject to the approval of the Roman Governor. Further he stresses the use of "lynch law" by the Jews, and opines that the Romans were indulgent towards lynching when it was only a case of Jews killing a fellow Jew on account of their religious prescriptions. The second scholar to deny practical value of Philo's legal commentaries is Brehier, who reads the books on the Special Laws as a study in a moral code, and says that it would be in vain to search in the work for a single thought of practical law. To this our authors replies that the French scholar has not analyzed the material, and so is not aware of a fraction of the gentile legal influence which can be identified in the commentaries. The third scholar with whom our author disagrees is Dr. Heinemann, of Breslau, who has translated and annotated these particular books of Philo and marked the parallels with the Jewish Halaka. Heinemann indeed has recognized that in many details Philo's remarks are close to Greek and to Roman Law; but he did not on that account think that the philosopher was describing a system of law administered by Jewish courts which had accepted the influence of Graeco-Roman Law. Dr. Goodenough, on the other hand, premises that, where there is a parallel with Greek or Roman law, the interpreter reveals a positive development of Alexandrian Halaka.

The most questionable point in the novel interpretation of Philo's law is the suggestion that the Jews put to death other Jews in accordance with the Mosaic Law, without the sanction of a judicial sentence. Dr. Goodenough relies on a passage in Philo dealing with apostates, which runs as follows:

"If any of the Nation fall away from honouring the one God, they ought to be punished with the most extreme penalties for having deserted the fundamental organization of piety and holiness. . . So then it is fittingly enjoined upon all who have a zeal for virtue, that they should immediately execute the penalties, taking the culprits to no Court, to no Council, indeed to no rule of any kind. On the contrary they ought to give vent to their constant disposition to hate evil and love God by exercising it in bringing unmerciful punishments upon these impious ones, regarding themselves as everything, counsellors, judges, magistrates, members of the legislative assembly, accusers, witnesses, laws and the public itself, so that unhindered and unafraid they may dauntlessly carry on the fight for holiness." (De Spec. Leg. II, 54 and 55.)

In the first place, it may be noted that this passage is written in the form of an exhortation, and has not the character of a statement or apology of a practice. Secondly, there is no historical evidence of the exercise of capital powers by the Jewish communities except that in the New Testament with regard to the stoning of Stephen: and if the narrative in the Acts of the Apostles is correct, Stephen was condemned and stoned after a hearing before the Sanhedrin. Dr. Goodenough indeed adduces the record of scourging of Paul in his proselytising journeys through the Hellenistic-Jewish Diaspora; but in most of the cases Paul was haled before the Romans on the complaint of the Jews. And it is difficult to believe that a philosopher and ethical teacher, as Philo was, would have justified any practice of mob killing or mob violence.

Our author is on surer ground when he deals with the offence of blasphemy, and points to a Philonic

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interpretation of the law which is in conflict with the strongest instincts of traditional Jewish piety, as an indication of the peculiar Hellenistic Nomos. After discussing the fitness of the death penalty for the sin of cursing God, Philo continues "It seems that in this case 'God' does not refer to the Begetter of all things but to the gods of the cities. But they are falsely so named, as they are made by crafts of painters and sculptors. For the whole world is full of statues and images and such models, of whom it is necessary to refrain from speaking ill, so that none of the followers of Moses be accustomed to treat the appellation of God with the slightest disrespect." It is interesting that the same law reappears in Josephus, who says:—"our lawmaker has expressly forbidden us to rail or jeer at the Gods recognized by others on account of the very title 'god.'" (C. Ap. II 33). It may be gathered that the safety of the Jewish Community in Hellenistic cities made it necessary for them to restrain their scorn for idol worship, and it was natural they should try to justify this necessity by deriving a command from the passage in the Bible. And in this connection it is interesting that the British courts which exercised extraterritorial jurisdiction in Moslem countries prior to the War treated outrage of religious feelings of the population as an offence.

Philo agrees with Josephus again, and modifies the biblical law, in his treatment of murder. Our author proves convincingly that throughout most of his comments on the 6th commandment he is writing in the terms of Roman Law. He and Josephus, following that law and diverging from the Greek and Ptolemaic systems, treat not only poisoning but the mere possession of poison as a form of murder and a capital offence. But in dealing with the killing of a slave by his master, Philo interprets the passage in the Torah which prescribes that, if a man smite his servant or his maid with a rod and he dies, he shall be condemned for murder, so as to agree with the Greek but not with the Roman law. Our author comments that in this single instance he departs from the Roman rule because, as the case did not involve murder in the Roman Law, it might be tried according to the traditional Jewish Law; and Jewish practice had not to be assimilated.

Turning now to the treatment of Civil rights, which is much less fully illustrated, Dr. Goodenough sees in the Philonic mirror certain interesting incorporations of Greek law in the Mosaic system. Thus, while it is laid down in Exodus 21.17 that the eldest son shall have a double portion in the inheritance of his father where his father has married a second wife and neglected the eldest son by the first wife, Philo expounds the passage to provide that the eldest son should always be given a double portion of the inheritance (II, 124). That is in accordance with the Greek law in Ptolemaic Egypt by which the eldest son received a double portion. Philo supports this rule by a homily that the eldest son should have a larger share because it is he who first provides the parents with posterity. He goes on to explain away the scriptural provision of the particular case where the father has taken a second wife by representing the law as a punishment for the father in taking a second wife when he already has an heir (II, 135-139). Again, in dealing with the marriage contract in connection with the crime of adultery, Philo states that, when there is "a public record made in the name of the man and woman as well as the other matters which relate to the union," the covenant has the force of marriage (III, 72-73). Now Egyptian papyrus records recently discovered establish that marriage in Greek-Egyptian Law had two stages; the first was a covenant of marriage by which the intention to marry was declared, the dowry was agreed upon, and the completion of

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marriage was guaranteed; and the second was a marriage ceremony. But marital relations might begin once the covenant was made. It would appear from Philo's records that the Jews in Egypt entered into a similar covenant for marriage, and Philo treats it as adultery if, after such a covenant is made, another man by craft or violence comes into relations with the woman. It is interesting also that Philo provides that where a man suspected his wife of unfaithfulness but had no proof, he might take her to Jerusalem for the trial by ordeal which is laid in the Bible (Numbers V, 11 to 13) and is amplified in the Halaka. Philo's description of the law conforms with the Halaka, and is almost the only point in which there is a complete conformity.

Ordinary theft in the Greek and Ptolemaic systems was treated as a civil wrong of a nature which involved a penalty of double the amount stolen. Philo interprets the law in Exodus which harmonizes with the Greek principle to cover all cases where the theft was secret. On the other hand he interprets another precept of the biblical law in conformity with the severer Roman standard which treated theft with violence as a public crime: "Wherever a person carries off the property of another by force and openly, he should be reckoned a public enemy, for he has joined shameless presumption to lawlessness" (IV, 2).

Our author is at variance with Dr. Heinemann in regard to the interpretation of the law concerning deposits (or what we should call today "responsibility of a bailee"), in the particular case when the animal dies in the hands of the receiver without his default. The Torah prescribes that if an animal deposited dies or is driven away without a trace, the receiver shall clear himself with an oath, and the owner must be satisfied. But if the animal has been stolen the receiver is to make restoration (Ex. 22, 10-13). Philo, interpreting the law, simplifies it by stating that the receiver has the right to clear himself of suspicion with an oath in any case where the animal cannot be produced upon demand by the owner. "When the depositor returns, the receiver must swear that he is not concealing an unjust speculation by falsely alleging that the animal is dead (IV, 36)." The rabbinical schools, amplifying the provisions of the Torah, distinguish between the case where the receiver of the animal was paid for his services and where he acted voluntarily. The penalty of double the value applied where the receiver was remunerated, whilst simple restoration of the value of the deposit applied in the other case. Philo makes no such distinction; and Ritter in his study of "Philo and the Halacha" surmised that he is cutting the knot and ignornig all tradition. Dr. Goodenough, however, maintains that Philo reflects here the practical Hellenised procedure of the courts in Alexandria by which the depositor could clear himself of responsibility by an oath. It is hard to make any general inference as to the law of property in force in Alexandria from such slender scraps of evidence, which may indicate legal practice, but may on the other hand simply express the ethical thought of the writer. To use a rabbinical metaphor, it is "hanging mountains on hairs." As the author himself comments, Philo is concerned to derive these four books of the Jewish legislation from the Decalogue; and therefore the large body of civil law not in the Torah which the Jews must have enforced is represented only by casual digressions. It is in regard to the criminal law only that Philo's books offer sufficient material on which the practice of the Alexandrian Jewish courts can in some manner be reconstructed. Dr. Goodenough in his enthusiasm for his new source concludes, however, that we have

(Continued on page 88)

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DO JEWISH WOMEN MAKE THE BEST WIVES

By Abraham A. Brill

as told to Sara Fox

Rosh Hashonah is the time for re-evaluating ourselves, our friends, our relatives, our achievements and our sins. Why not give our wives the once over too? Dr. Brill, the noted psychiatrist, translator of Freud, psychoanalyzes the Jewish woman. He discusses her problems, her needs, her abilities. His discussion constitutes an answer to the fascinating question, "do Jewish women make the best wives?"—Editor's Note.

The Jewish woman today is passing through an acute and crucial transitional period. She is the last of the Western women to pass through the transition from a state in which she was generally restricted to the task of ministering to her husband's needs in the home and attending to her numerous children, to a state in which she has few children and is free to do more or less as she pleases. And she is finding the readjustment painful. This, in part, accounts for the intensity with which she is attacking social work, golf, bridge and other divertissements in a poor effort to substitute something for her feminine life which she no longer lives through completely, as did her mother or grandmother.

Before saying anything about Jewish women, I want to say that I myself was brought up by one, and would therefore be inclined to be biased. However, I shall try to view them impartially in an effort to depict veraciously their problems, behavior and traits.

In truth, Jewish women are basically the same as other women, Germans, Eskimos and all others. In Kipling's words, they are all "sisters under the skin". But there are individual differences. These distinctions are perhaps more emphatic when applied to Jewish women than to others, for the Jew himself, is singled out as being singularly different. In the course of the discussion I shall point out a number of these peculiarities, explaining their origin and effect.

To return to the modern Jewish woman and her problems, she is sorely tried to find a substitute for the complete feminine life which her predecessors lived. Her own mother probably married young and had six, seven, eight or more children. Or if not her mother, certainly her grandmother had a whole brood of children. Besides this, she cooked and maintained a large household with very little assistance, if at all, from servants. By the time her own children were adults and no longer needed her, there were grandchildren to occupy her. Her life was replete.

Recently, Jewish women have generally abandoned this sort of life, and are finding the adjustment to new conditions difficult. The modern Jewish woman seldom has more than two or three children. When she is about 35 years old, with servants to care for menial household tasks and few children to demand her attention or time, she must needs seek occupation elsewhere to replace a frustrated feminine life.

The case of a woman I am now treating, typifies the situation. She is now 33 years old. Her husband is a prosperous business man. She has two children. Her second child is five years old. She, herself, was one of nine children. In an effort to find a feminine outlet, she turned to voluntary social service work. In her peregrinations, she flirted with a man, and went a little too far with him in their relations. Then she came to me, neurotic. What can I do for her? If I should tell her that she ought to have more children to satisfy her feminine desires, she would say, "I can't have many children for I couldn't give them everything I want to". Modern standards are such that most of us cannot afford to have many children. Not only do parents want to provide for their children during their own lifetime by giving them good educations and comforts, but today they want to leave their children something after they die.

Or, if they can afford many children, the woman will say, "Am I nothing more than a child-bearing machine?" So, the Jewish woman is painfully trying to adjust herself to the new environment of modern civilization while phylogenetically the force of the racial unconscious—is crying within her for assertion of that feminine life her mother lived so well. And the weakness of the present situation is that the woman generally has plenty of food and comforts, and under these conditions the desire to mate is always more powerful. Against this desire to mate are arraigned the new [illegible] and economic conditions of the modern, civilized world. The [illegible] are trying to solve the problem by eliminating the family and [illegible] the sexual life. But by doing this they destroy the very germ of present day civilization, the family

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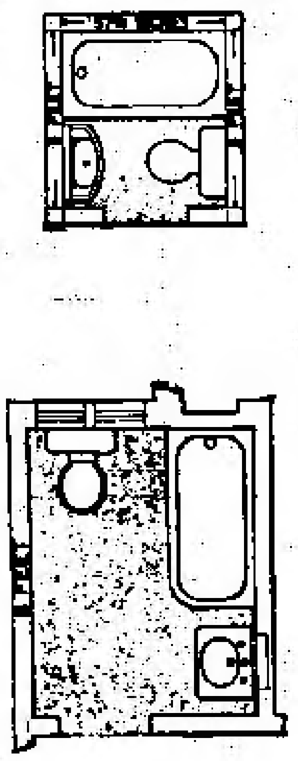

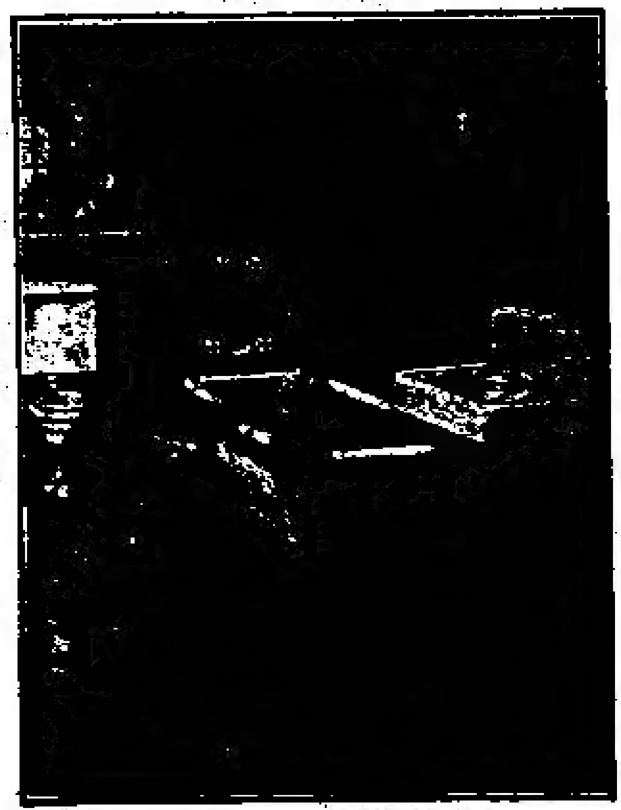

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One of the reasons that the Jewish woman is finding it so difficult to adjust herself to a new environment in which the feminine life and the family are not the only consideration, is due to one of the individual differences of Jewish women which I commented on before. A trait which is more forceful in Jewish women than in women of other races, is what the Germans call "familiensinn", a family sense. This strong family consciousness, this love and feeling of obligation toward the family, is present in every female, animal or human, but it is much more developed in the Jewish woman than in women of other races.

This strong family sense is the result of the exigencies of the life which the Jews lived for many centuries. They had to depend on themselves entirely. All the other races vented on the Jews their aggressive, sadistic desires. As minorities in alien lands, suffering from oppression, the Jews could give expression to themselves only among themselves. "Kol Yisrael chaverim" —all Jews are brethren. Whether living in the Ghettos or elsewhere, they could always trust each other more than others. Thus the Jewish woman, without even a business or career to occupy her, came to lean entirely on her family, expressing herself through her family.

Her chief outlet for expressing herself was her children. The orthodox father and husband was undemonstrative. Sex love was considered a sin. Although I know many Jews will object to these statements, they are nevertheless true. My own father and mother were happily married and lived so until their death. Yet I can never remember my father's saying anything endearing to my mother. The Jewish woman's children, therefore, means more to her than anything else, is the only medium through which she could express her love. In them, her sun rose and set. Her "familiensinn", as a result of environment was strong. And today, although circumstances have changed—exterior conditions are not so adverse to the Jew, and the husband may be more effectionate—yet the conditioning of thousands of years has left its impress, and the Jewish woman of today is apt to be over fond and watchful of her children, even more so than women of other races.

Again, Jewish women are more emotional than women of other Western races. This is due in part to their Semitic, oriental heritage and in part to the behavior through the centuries of the Jew in asserting himself individually lest he, as a member of a minority group, be completely annihilated by hostile dominant groups. No matter how blond or Nordic appearing the Jewish woman, I can always sense her Jewishness in her emotional expression. To a trained observer, the delicate display of emotions of the Jewish woman is quite obvious although another might not discern it. Always she can be recognized by one trained in the observation of behavior, by her more delicate display of emotions.

As to whether the Jewish woman makes a better wife and mate than the non-Jew—yes, she probably does because she is more steady emotionally in the give-and-take relationship of marriage. This is due to her training in the past. She learned to accept fate, to adjust and adapt herself to conditions. For centuries, she was not consulted in the selection of her betrothed. Usually she had never seen her husband before she confronted him at the altar. The whole affair had been previously arranged through a "schadchen". When she was led to him for the first time, she did not know whether he might be some grotesque ogre or a Prince Charming. It required a great deal of abnigation on her part to accept such a situation. She learned to resign herself to the destinies and adjust herself to any condition. Hence, her ability to adapt herself

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to her married existence. To be sure, the Jewish girl of today may say, "I won't marry him because I don't love him". Still, when she does marry, the conditioning of thousands of years counts and enables her to adapt herself more easily to marriage conditions, and to demand less of her husband. Because of this she makes a better wife.

Jewish women are reputedly less passionate than the women of other races. This is really not so although by training in the past they are more repressed sexually. A sense of shame in regard to sex has been inculcated in them by their oriental background. Their husbands would have been shocked by any strong demonstration of passion, for sex love was held to be a sin. Up until recently, Jewish women were very rigid in their moral behavior. In Europe, where I spent my youth up until the age of 14, I heard only one case of a Jewish girl's giving birth to an illegitimate child. What condemnation and opprobrium were heaped on this girl.' During this time I knew of several similar instances among non-Jewish girls, but they appeared in public and carried their burdens lightly. The Jewish girl, on the other hand, was trained to consider sex-expression sinful, and so was ashamed to be seen after she had transgressed.

Although conditions have changed considerably, the modern Jewish girl still suffers from the past. Even though she claims to be free, she is, as a rule, reluctant to utilize her freedom. I am now treating an attractive and intelligent girl who claims to be perfectly free and sexually enlightened. Yet she has lost a number of very eligible young fellows for no other reason than her deep reserve. Three young men whom she really liked deserted her this last year after attending on her a short time, because she was too restrained in her conduct.

Some Jewish girls, in an attempt to overcome this inherent repression, go to the other extreme; they become "ausgelassen"—overly free. Particularly those who have most recently broken away from the bonds of the orthodox beliefs, often resort to the extreme in an attempt to assert their freedom. Then they come to grief and suffer a nervous breakdown because they are inevitably incapable of assimilating their new freedom. The non-Jewish girl, on the other hand, is further removed from this sense of culpability in regard to sex expression. Hence she makes a better adjustment to her sex life. The case of the Jewish girl of which I spoke, who gave birth without benefit of clergy, was an anomaly in Judaism, and she suffered the pangs of remorse.

Are Jewish women more intellectual than non-Jew? What is meant by "intellectual?" To consider "intellect" would mean to become involved in an intricate and pedantic discussion. If you mean, are they seeking more avidly and assiduously after learning—yes. Jewish women today are anxious to go to college. They put a colossal emphasis on education, for since time immemorial, Jews have held learning above diamonds and lucre. A boy was an "am horetz", an ignoramus, if he was not learned. Girls were brought up only to be prepared for the marital company. Today, the Jewish woman, with her high opinion for learning and in an effort to compensate for her lack of education in the past, pursues eagerly the muses of knowledge.

Withal, the modern Jewish woman is indeed hard hit by our modern civilization. The man can still go to his desk and sit before it all day, but the woman, unless she desires a business career, must adjust herself to the new leisure and freedom which she has. It will require a few more generations until she has adapted herself successfully.

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ARE WE GOING BACK TO EGYPT?

The Problem of Too Many Synagogues

By ZALMEN YOFFEH

In Alexandria in the days of the flourishing Jewish community there the Jews built monuments to religion instead of practicing it. From time to time we have heard complaints that there are too many synagogues in the United States and too few people who utilize them. Is this true? Are we going back to Egypt? Editor's Note.

Much is spoken, even to this day, of the glory and grandeur of the Jewish community that once inhabited the city of Alexandria, in Egypt. It was the richest and most powerful Jewish community in the world of that day. For a time it threatened to become a rival to Jerusalem — these were the days of the Second Temple — as the center of the Jewish world. Even a Temple was built for them, with Onias IV as the high priest, and with the Egyptian government collecting taxes for the support of the Temple. But the Temple did not prove very popular. The Synagogue was already an established institution and most of the religious life of Alexandrian Jews centered about the various synagogues. As the Jews of Alexandria became wealthier and more powerful, the tiny rooms and huts that they had used originally for purposes of worship failed to satisfy them. Was their God worse than the gods of the Greeks? Look at the magnificent edifices the Greeks about them put up to the glory of their gods. Jehovah surely deserved as much. So they began to build ever more, ever larger, ever costlier synagogues. The town of Alexandria became dotted with them. Finally a congregation of Jews put up the grandest synagogue of all. It must have been an impressive place. On a dais in the front part of the synagogue stood the reader, who chanted the prayers. In front of him, facing the congregation, sat or stood the rich men of the community, the *bal habbatim*. On either side of the reader stood men with flags. The synagogue was so large that the voice of the reader could not reach to the farthest end; these men at the side of the reader, then waved their flags as a signal to the congregation when it was time to make the responses.

Even as in Alexandria, one of the greatest causes for prideful pointing in America in the past few years was the erection of new synagogues. "Look," it was said, "there is a synagogue in Cincinnati—$435,000. A new synagogue in Boston—$1,000,000. The one in Philadelphia — $1,800,000. And the one in New York — $8,000,000." Always the price was mentioned, as the criterion of the value of the House of Worship. Though perhaps people are not to be blamed for that. That is easier to gauge than the quality of devotion of the worshippers.

One publication in New York City made a yearly practice of listing all the new synagogues in the country, being very particular in each case to give the cost of construction. A commentary on the place of the synagogue in Jewish life in America was given by this same publication, entirely unconsciously, I am sure. Once every year this publication also gave a list of the new Jewish country clubs erected. The two lists were handled in exactly the same way, except that the listing of the country clubs was less commercial. Cost of construction was never given with the country clubs.

Stupendous sums have been spent in the past few years for new synagogue buildings. Sixty-seven new structures were erected by congregations in America during the year

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1926-1927. Sixty-seven more were erected during the year 1927-1928. The year 1928-1929 saw more building than in any previous year. The past year saw a let-down, for very obvious reasons, though here and there we find congregations going on with the building of new structures, despite the business depression, as in Far Rockaway, where a new synagogue is being erected, with a seating capacity of seventeen hundred. The likelihood is that as soon as business conditions are normal again there will be another eruption of new synagogue buildings.

The question naturally comes up: Why the sudden need for new synagogues? Are the old ones suddenly falling to pieces? That does not seem to be the case, at least in some instances. The old building of Temple Beth-El, in New York, is now being used by a church. Temple Israel of Boston put up a new structure, even though their old building was only twenty-five years old and in a fine state of preservation. Again and again we learn that part of the money for the new structure comes from the sale of the old structure to some other congregation.

Can it be then that synagogue membership is increasing at such a rapid rate that newer and larger buildings are imperative? That, too, does not seem likely. A little less than a year ago twenty-six congregations in and around New York City joined in a drive for new members. Despite their need for membership, ten of these congregations had either just put up new buildings or were about to put up new buildings.

What makes it even more remarkable is that many of these buildings are being put up by congregations who cannot pay for them. During this past year the mortgage of one synagogue in Philadelphia was nearly foreclosed because the congregation could not meet the payments due. Three congregations in the city of Boston have new synagogue buildings; the mortgages on these three buildings total more than half of the cost of construction. Even allowing for staggering ~~mortgages~~ I know of two congregations, one in Boston and one in Brooklyn where building operations started with the synagogue centers and where when these were completed, not enough money could be raised for the erection of the synagogues themselves. In both these congregations services are now held in the Centers; the building of the synagogues has been postponed indefinitely.

The Jewish Year Book reports the average value of synagogue buildings in America as about $100,000. This figure is for all synagogues, old and new. The average cost of the newly erected synagogues is closer to $400,000. For whom, then, is this $400,000 spent? How many people benefit from it? A list of twenty-four synagogues in New York City, with memberships ranging from fifty to seventeen hundred and twenty-nine, gives an average of three hundred and seventy members per congregation. One must not think that the congregation with the smallest membership has the smallest building. The building of the fifty, seats fourteen hundred people. Taking these figures as giving a fair average, we find that each member of a congregation that puts up a new synagogue building pays an average of a little less than eleven hundred dollars for that building. This in addition to yearly dues which, in that group of twenty-four synagogues, average one hundred dollars. What does the expender of that amount get for it?

First of all, religious solace and comfort. We know that the average member of a congregation gets very little of that. The rabbis themselves tell us that most people only come to the synagogue twice a year, at Rosh Hashonah and Yom Kippur.

Is it needful to put up an expensive and elaborate building when the capacity of that building will be taxed only two days a year? Speaking from a business point of view.— it seems wasteful and uneconomical. It would almost seem that the old practise on the east side of New York, that of support-

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ing small congregations all year 'round and opening temporary ones during the holidays, was much more practical. For those who do attend the synagogue all year 'round, it seems obvious that they could get religious solace and service in smaller, less pretentious surroundings.

What further service can large synagogue buildings give? There is, of course, the important matter of religious education for the young. That is one of the paramount duties of a congregation, a duty that is readily admitted. But we find that the average congregation does not give much time or money for that purpose. One of the larger congregations in New York has twenty-five classrooms set aside in its center for the use of the Religious school. Yet the Religious school meets only once a week, on Sunday mornings, for two hours. How much religion is inculcated in that period? The school, by the way, is entirely closed from May to October. Of the twenty-four congregations mentioned above, only two give week day instruction to any of its children. Despite the admitted importance of religious education, the Religious Schools of these congregations use up less than ten percent of the annual budgets.

From fifteen to twenty-five percent of the budget goes to the rabbi or rabbis, according to the number employed by the congregation and the importance and length of service of the rabbi. That leaves from sixty-five to seventy-five percent of the budget for other things? What are these other things. First of all comes the mortgage payment of interest and so on. In three congregations that I know of this takes over fifty-percent of the budget. It is safe to assume that this figure holds true for all. The average million dollar temple has an annual budget of $100,000. Forty to fifty thousand of this goes for payment of interest and the forming of a sinking fund. It must be remembered that we speak now of new synagogues, put up during the past few years. That leaves fifteen to twenty-five percent of the budget for debating and dramatic societies, the gymnasium, Boy and Girl Scouts, etc. It is obvious that the smallest of possible sums goes for religion itself.

What, then, can be the excuse for the plague of new synagogues that besets this country? In my estimation, it was hinted at in the periodical that gave equal space and display to new synagogues and country clubs. The synagogue has become the Jewish social club in town. In an article published in "The Jewish Layman" several months ago, the executive secretary of one of our larger synagogues in New York City relates how the gymnasium, the dances, the dramatic entertainment, etc., brought in many new members to the congregation. This congregation, by the way, has a theatrical auditorium seating eleven hundred and a motion picture outfit that is the duplicate of the one used in the famous Capitol Theatre in New York. I have already told of two congregations that put up Center buildings, housing club and lounge rooms, reception rooms, gymnasiums and dance floors, and are not bothering to put up the synagogue buildings. When a membership drive was run last year in New York City workers were given booklets telling them the possible arguments they would get from prospects approached for membership. One of the arguments recognized in this booklet was: "I belong to enough clubs and societies already."

Viewed in this light it is quite understandable that congregations should put up newer and larger buildings. A social club should be fresh, new, spacious, and with every modern convenience tending to give rest and entertainment. But why should not the builders be honest? Why not admit that they are putting up a social club? What has religion to do with these new buildings? In two instances they have been set an example in directness. Why not follow those instances and put up only a club house? Who is interested in the synagogue?

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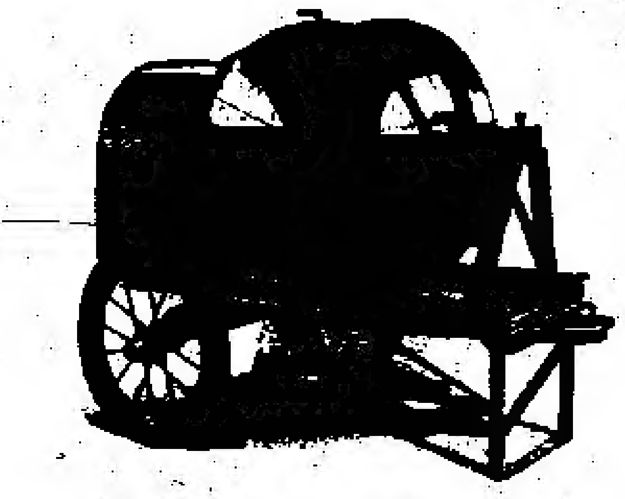

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it came time to make the responses. But they had nothing on us. We already have, here in New York, a synagogue fitted with amplifiers and loud speakers, to carry the rabbi's words to all parts of the synagogue. We are about to put Alexandria in the shade.

As a last word, it must be remembered that both the great synagogue and the Jewish community of Alexandria eventually disappeared into nothingness. Are we going back to Alexandria, and Egypt too?

—J.T.A.

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PHILO—A MYSTIC AND LEGALIST

(Continued from page 81)

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Ginger Ale, Soda and
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From all good class grocer stores or direct by the case by 'phoning

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Simon, Mr. L.

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Modern Bakery.
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Canada. Erec-
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1250
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Taste!

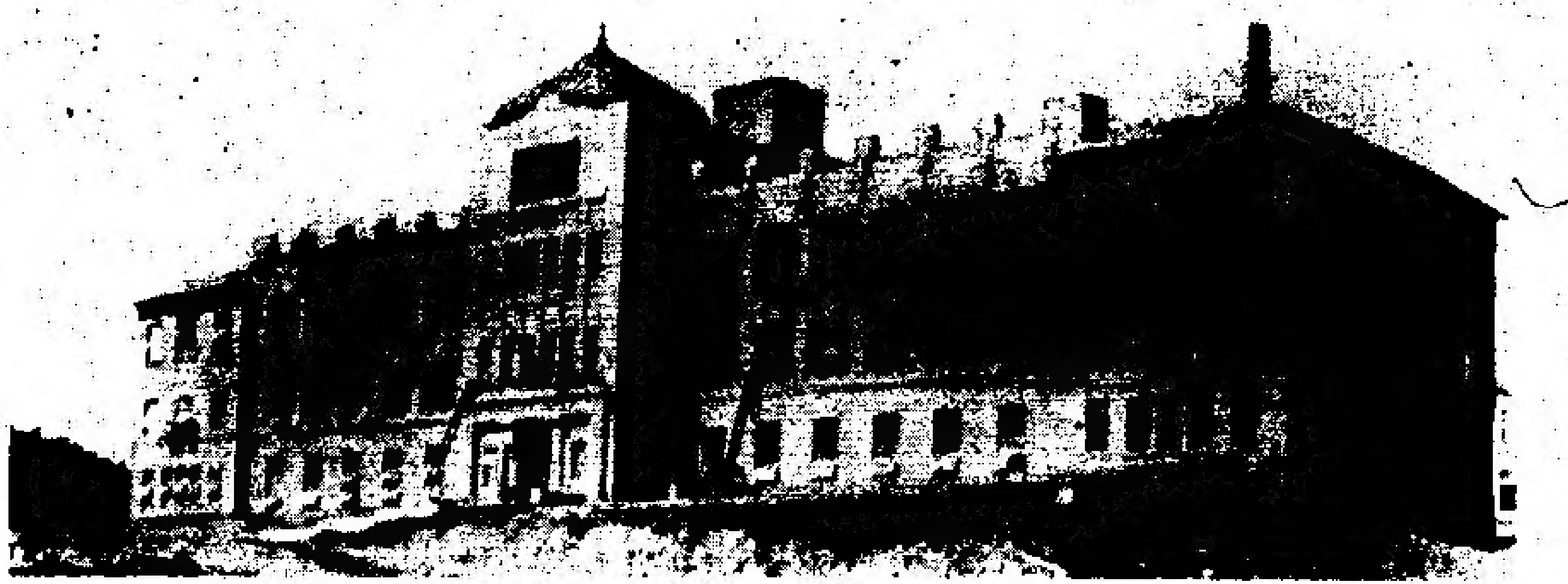
People who know, ~ people who discuss smart cigarettes ≈ their verdict is **BLENDS** *on account of the taste*

21 for 25¢

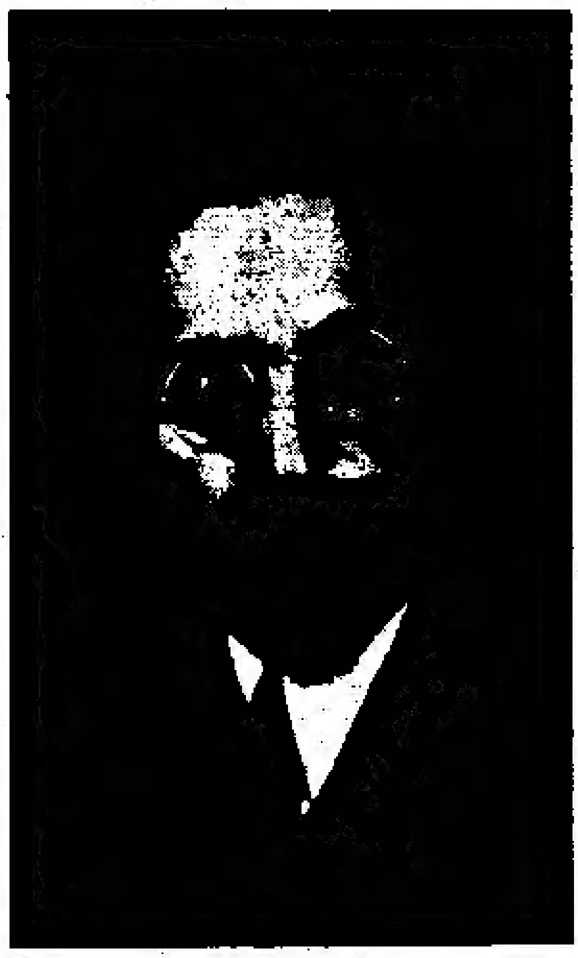
Same size Cigarettes - Same Quality

MACDONALD'S
BLENDS

Mount Sinai Sanatorium as it appeared August 1, 1930



C. Davis Goodman, Architect.



Rabbi S. Herschorn
of Montreal.

Rabbi S. Herschorn was born in 1893 in Russia at that time under the Government of the Tzar. At the age of three he was carried, wrapped in Tallith to the Cheder to "commence the study of the law." At five years of age the burden of learning Talmud was placed by his father on the shoulders of the young bocher. "Time", he said, "cannot be wasted. The ancestry of many generations of Rabbis demands him to become one too." The thirst for learning was too great to be covered by the Holy Learnings alone so that at the age of twelve he was also far advanced in the Trefo-Posul to the pride of his father and grandfather, both Orthodox Rabbis of the old type. No speech was delivered at bar mitzvah. "One year later," said father "and he will say his own drosho, "sermon."' The prediction was fully realized. How the legs did shake!

The outstanding feature of Rabbi Herschorn's education was that hand in hand with the leraning of Shass and Poskins the essence of rabbinical knowledge, he was also permitted or rather encouraged to partake of the forbidden fruit from the tree of secular knowledge, as they used to call it at that time, an unusual thing.

It was the Government of Prime Minister of Stolpim and its repressions against Jews in Russia in the years of 1905 to 1908 that prevented him from attending the examinations as an externe in the Government Gymnasium. Between the ages of 14 and 19 he attended regular courses in the various Yeshivoth Rabbinical Theological Institutions. The dean, a known gaon a pupil of the foremost Rabbi Israel Salanter, the founder of Maissar, was a very strict leader. Students were expelled from the Yeshiva for the mere reading of a newspaper for the fear that it might distract them from the Holy Learnings. Even there he was privileged to continue his secular reading of learning. He was even imparting secular knowledge to the very son of the strict dean.

Graduated as a full-fledged orthodox Rabbi he also visited the City of Odessa and had the finishing touches put up to his secular education.

When he was 21 the world war broke out. He was at that time attending all the Rabbinical duties in his home town. In 1918 when the war was over, the programs began. He was called by his aging grandfather to another town to occupy the place of Rabbi and remained for one year. Later he decided to migrate to Canada.

In the summer of 1921 he came to Montreal and occupied the pulpit at Temple Solomon. He is at present Rabbi of the New Beth David Synagogue corner St. Joseph Blvd. and Nelson Avenue and Temple Solomon, Clarke Street corner Bagg avenue and Congregation Beth Izchox. He is chairman of the Board of Directors of Kerim Israel and member of the Rabbinical Council of Montreal.

NEW YEAR GREETINGS

Painting . . . . .
. . . .
. . . . . Also Decorating
and Hardwood Finishing
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Ho[illegible] Ste. Jeanne D'Arc
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Murray's Lunch Ltd., University Tower Bldg.
St. Patrick's College, Ottawa, Ont.
Ford Hotel, Montreal
Bell Telephone, Ottawa, Ont.
Pines Hotel, Digby, N.S.
Queen's University, Kingston, Ont.
Canadian Bank of Commerce, Head Office, Toronto, Ont.
Sun Life Assurance Cafeteria, London, England.
Verdun Hospital
Elmridge Golf Club
Jewish Old Peoples Home
Lucerne in Quebec, Montebello, P.Q.
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Best New Year Greetings
to Our Jewish Friends
and Clientele

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IRON WORKERS

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Cork Stoppers of All Descriptions

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and Windows

on Mt. Sinai Sanatorium

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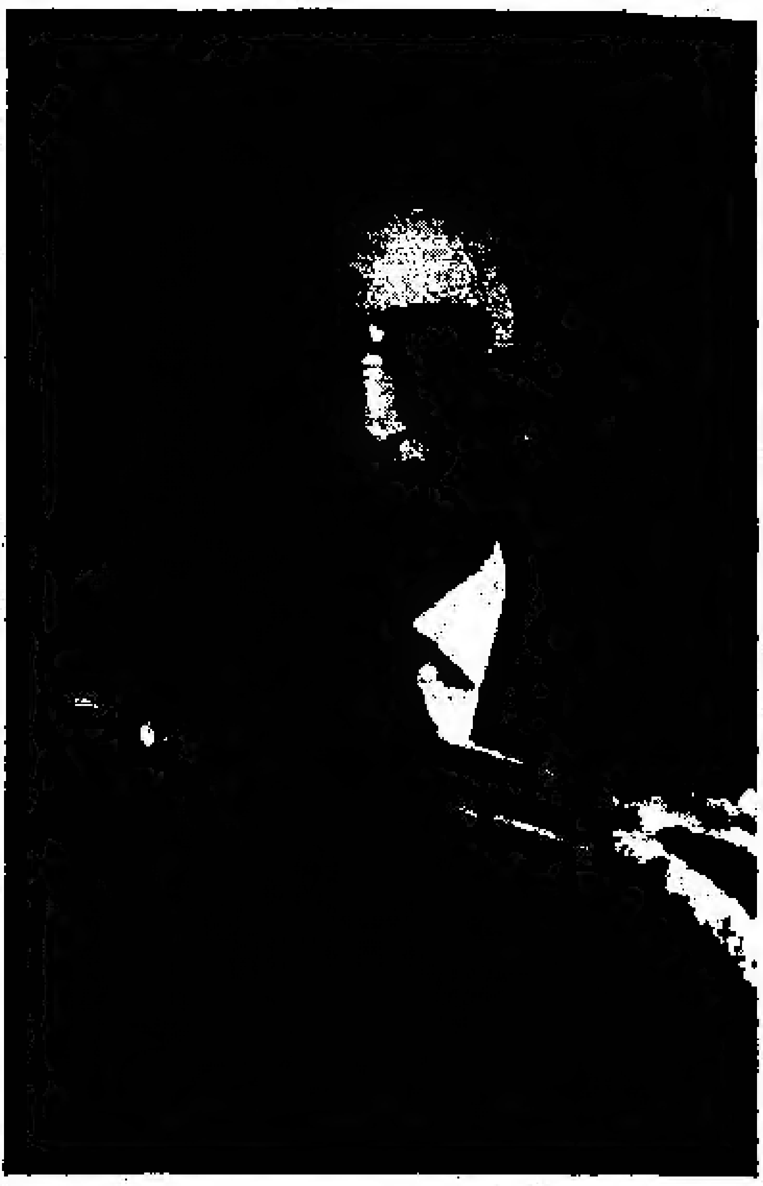
ARCHITECTS FOR MONTREALS' JEWISH HOSPITAL

J. Cecil McDougall, architect and engineer, who was retained in connection with the Jewish Hospital to be erected at Cote des Neiges and St. Catherine Rds.



C. Davis Goodman, who was retained as associate architect in connection with the Jewish Hospital to be erected at Cote des Neiges and St. Catherine Rds.

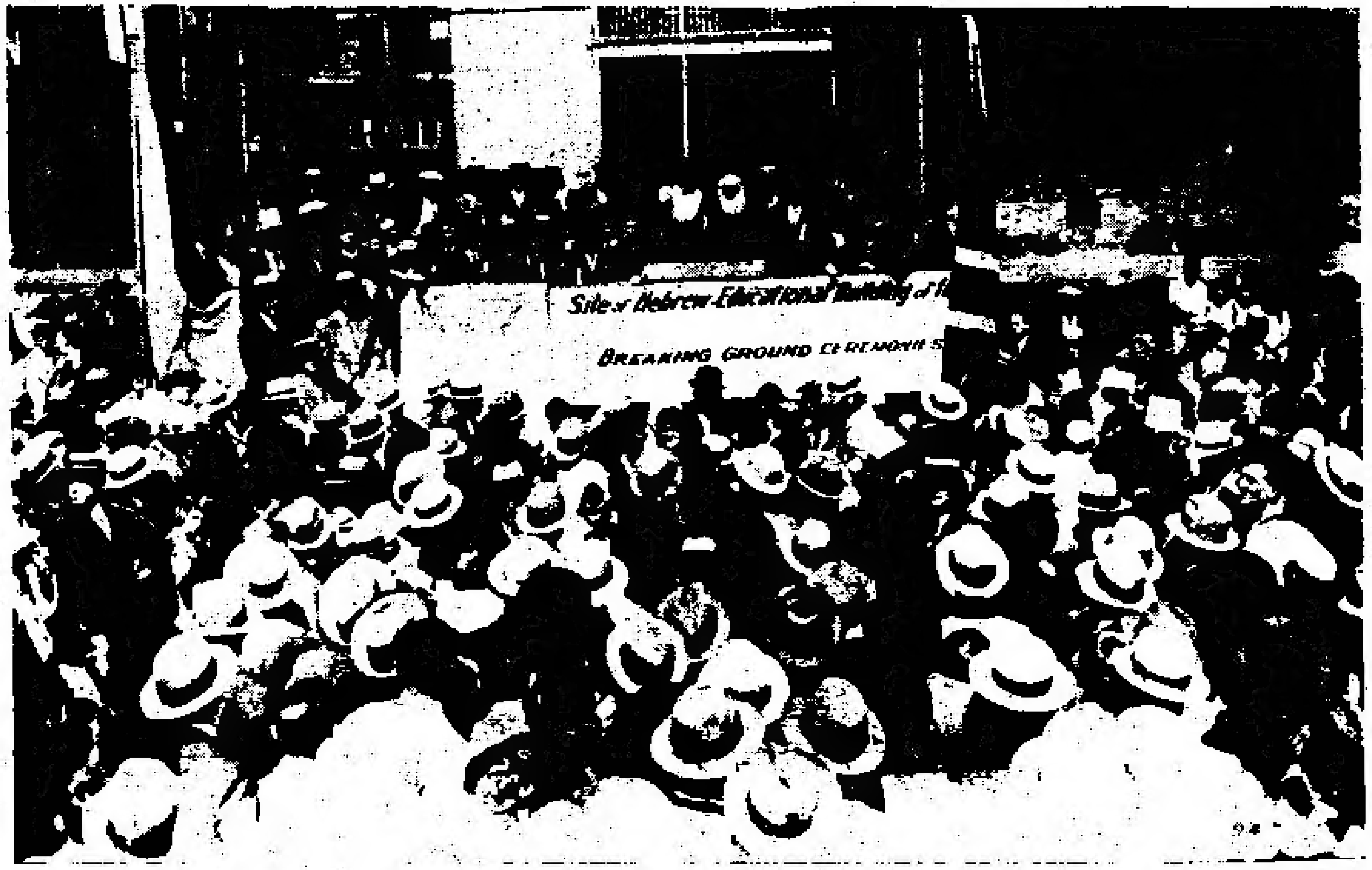

Site of Hebrew Educational Building of
BREAKING GROUND CEREMONIES

Photo by Posen.

At ground-breaking ceremonies of Montreal Talmud Torah Centre Sunday, June 15. The Centre is located at Jeanne Mance and St. Joseph Boulevard West.

Elizabeth Gutman, American soprano and painter, who has the most complete folk-song collection in the world, returned from Europe after a triumphant tour as a propagandist in the interest of the evolution of American music on the Continent. She is again concertizing in this country, and has been asked to return to Europe especially to appear at the Conservatory of Milan. This year her canvases and water colors, in which she is now specializing, will take up much of her time between various concerts.

Sincerity

TO be sincere is to speak as we think. In the privacy of the home you are "natural" one with the other, and through the medium of the personal letter you can be "just yourself" to the absent friend — your personality — your expression — in your handwriting — and in privacy, which implies sincerity. No other means of communication can offer that.

For private correspondence there is no finer writing paper than Cameo Vellum. Its exquisite whiteness gives an added charm to a well written letter.

Various sizes and shapes.

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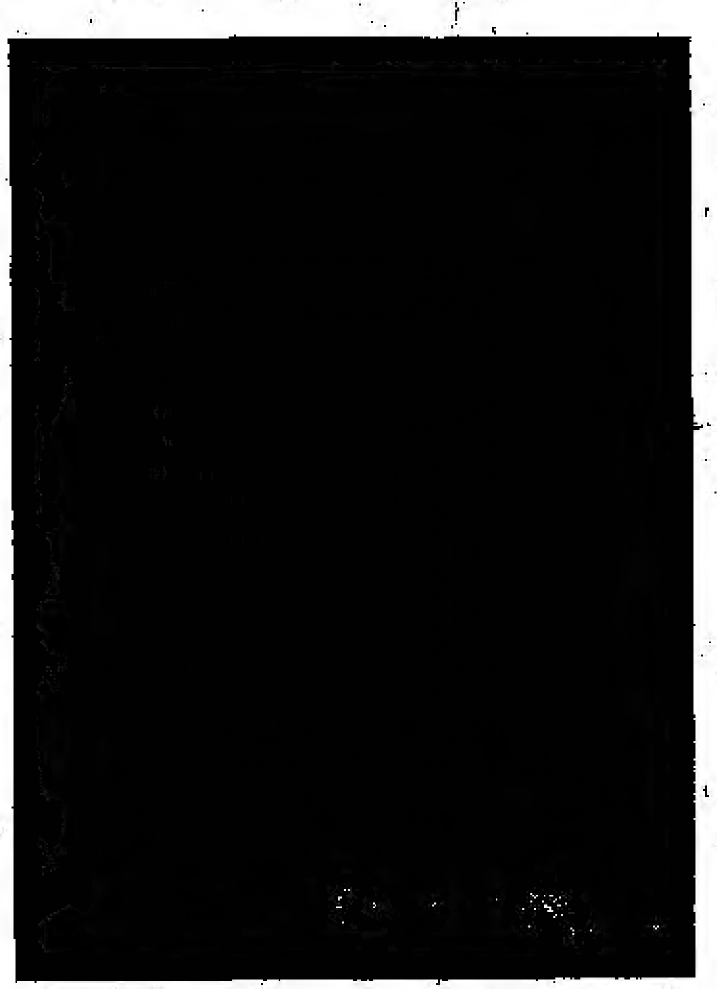

The Management of the

AERO RADIATOR LTD.

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Best Wishes and New Year Greetings to its
Jewish Clientele

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*Best New Year Wishes
to Our Jewish Friends
and Clientele!*

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All Kinds of Concrete
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GRAVEL ROOFING
Roofing of All Kinds
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**CORRUGATED
BOXES
&
SPECIALTIES**

New Year Greetings

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LIMITED**

155 BEAUBIEN W. MONTREAL

ATLANTIC 3280

—Rosen Studio

At a surprise party at the Annex Hall were present, reading from left to right, first row; Misses Ethel Bassin, Rose Margolies, Sylvia Finifter, Sarah Dainoff, Sarah Fishman, Gertrude Starr; Annie March, Pearl Wolff; Pearl Bordo, Sarah Myers, Alice Rose. Second row; Misses Lily Davies, Fay Luistein, Cecile Mandalker, Annie Margolies, Sylvia Freedman, Molly Bergman, Nettie Karpman, Eva Davis Nettie Posen, hostess; Evelyn Usden, Rae Schactman, Regina Granick, Toby Emmer, Florence Bloom, Elsie Leckner, Marsha Cress, Evelyn London, Ruth Weinstein and Miss Mandalker.

New Year Greetings to Our Jewish Clientele

Diamond T

"THE ARISTOCRAT" of MOTOR TRUCKS

728 Lusignan Street *Night Service Uptown 4006* Uptown 4044

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BUANDERIE **FEDERAL** LAUNDRY

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New Year Greetings

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To Our Jewish Clientele

New Year
Greetings

THE VERY BEST
ROGERS FUELS

One Ton Means 2000 Pounds

THE **ELIAS ROGERS** Company Limited
ALFRED ROGERS, PRESIDENT

Scranton, Welsh & Scotch Coal
LaSalle Coke — Fuel Oil

CANADA CEMENT BUILDING
LANCASTER *4252

Masha Shkolnikoff, 2½-year-old daughter of Mr. and Mrs. S. Shkolnikoff, of 4591 De Bullion Street, Montreal. Her father is the author of two volumes of Jewish verse. Her mother recently published her first book of Jewish poetry.

GRADUATION CLASS OF SHAARE ZION CONGREGATION

Front row, reading from left to right: Fanny Nutik, Edna Cohen, Leona Hailperin. Second Row, reading from left to right: Harry Propas, Abraham Chodosh (Teacher) Rabbi Julius Berger, Clarence Gross.

MAKE 1931 A RECORD GLOVE YEAR

Heartiest Greetings to Our Jewish Clientele

FEATURE THE

PERRIN GLOVE

Established in 1860

TRADE MARK
"The Club"

Known the World Over

EACH SIZE STAMPED IN THE ACE OF CLUBS

Factories in France, England, United States, and in Canada in Montreal and Loretteville

PERRIN GLOVE CO. (Canada) LTD.

Salesrooms: 437 Mayor St., Montreal

Sales Offices also in Toronto, Winnipeg, Vancouver

CONFIRMATION CLASS OF JUNE, 1930, OF THE HOLY BLOSSOM SYNAGOGUE, OF TORONTO.
Seated are Ruth Dorothy Berk, Rabbi Maurice N. Eisendrath, Rita Raphael; standing, Morton Penturn, Albert Benjamin Cohen, Phillip K. Draimin and Arthur Joseph Cohen.

"Wear-Ever"
Aluminum Kitchen Utensils

NEW YEAR'S GREETINGS

The manufacturers of "Wear-Ever" Aluminium Kitchen Utensils extend hearty greetings for the New Year to the readers of the Canadian Jewish Review.

You will find "Wear-Ever" Utensils a valuable aid to good cooking during this festive season, and they will last for many, many New Years to come.

The genuine have the name on the bottom.

ALUMINIUM (VI) LIMITED
TORONTO - - - - - - - - - MONTREAL

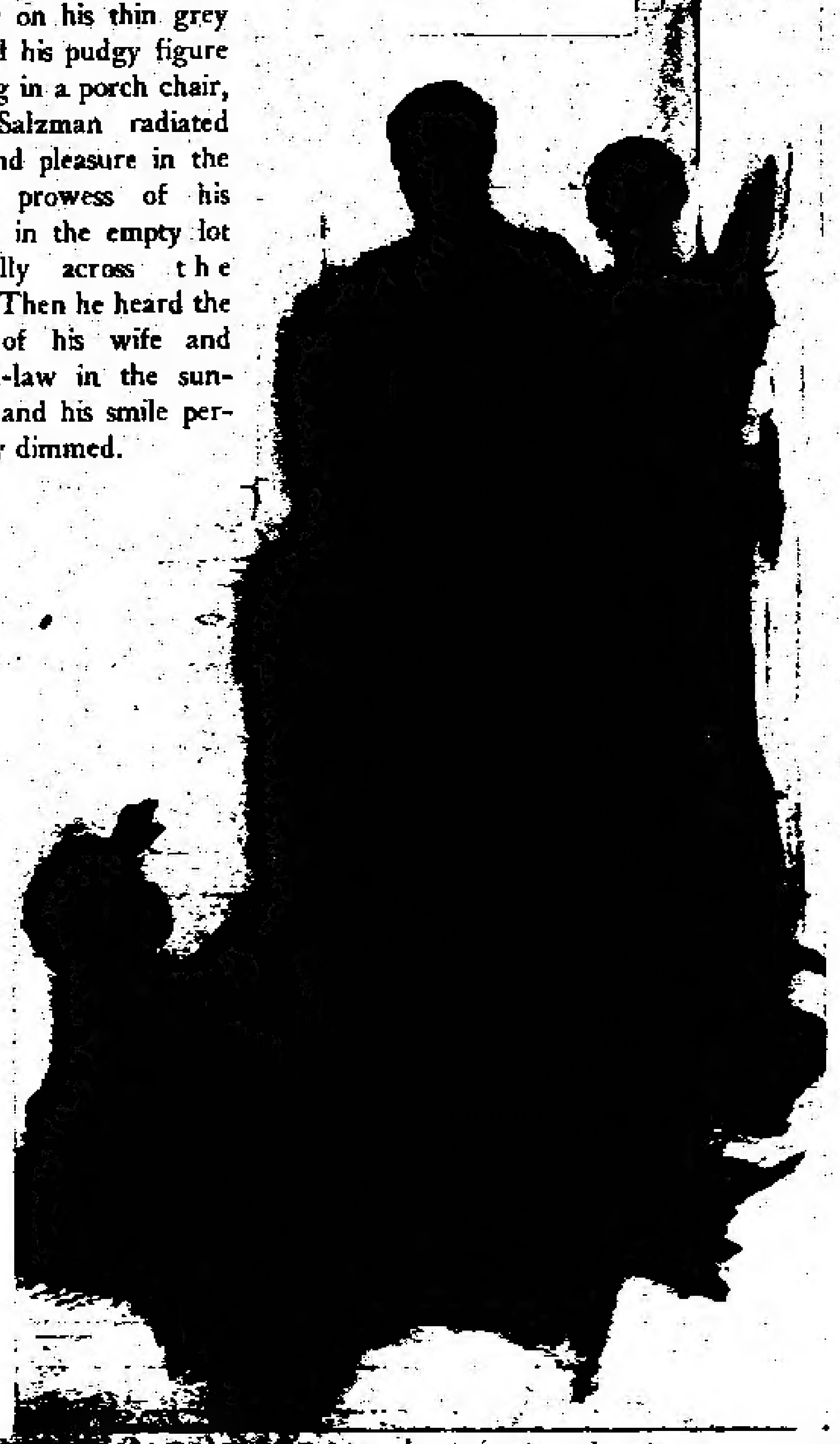
A LACE BEDSPREAD

A Delicate and Moving Psychological Study of the Intricacies of Marital Relations

By PAULINE BLOOM

By Arrangement With the American Hebrew, Copyright.

With the same embracing warmth that the sun bestowed impartially on his thin grey hair and his pudgy figure reclining in a porch chair, Jacob Salzman radiated pride and pleasure in the batting prowess of his nephew in the empty lot diagonally across the street. Then he heard the voices of his wife and sister-in-law in the sunparlor, and his smile perceptably dimmed.


The little fellow threw up his arms and yelled until he was lifted into the haven of his mother's embrace.

The voice of his sister-in-law, his dead brother's wife, wafted over to him on the breeze, was slow, lazy and cheerful, until it was cut into by his wife's sharp, clicking sentences that seemed caught and tangled in her throat, so that they

(Continued on page 100)

SAVE TIME by the NEW FAST Schedules

Morning—Afternoon—Night

TORONTO - MONTREAL

Leave Toronto	Ar. Montreal
9.00 A.M. (Daily)	4.45 P.M.
*** 4.00 P.M. (Daily)	10.00 P.M.
10.00 P.M. (Daily Except Saturday)	7.00 A.M.
11.00 P.M. (Daily)	7.20 A.M.

Lv. Montreal	Ar. Toronto
9.30 A.M. (Daily)	5.00 P.M.
*** 3.00 P.M. (Daily)	9.00 P.M.
10.00 P.M. (Daily Except Saturday)	6.35 A.M.
11.00 P.M. (Daily)	7.30 A.M.

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SIX HOUR
TRAIN
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Radio and Train Telephone Equipment

DOUBLE TRACK ALL THE WAY

CANADIAN NATIONAL

262 Rev.

I take this opportunity of extending my sincerest greetings and best wishes for a Happy and Prosperous New Year to all of my friends and customers.

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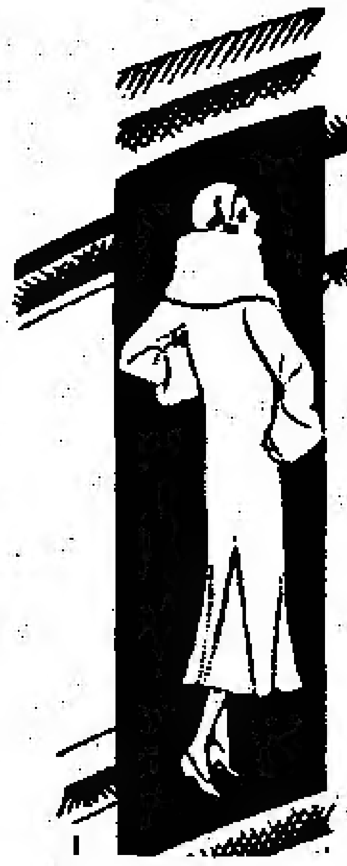
355 St. Paul St., W., Montreal.

WHOLESALE RAW & DRESSED FURS.



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1241 Peel Street
Just below St. Catherine
(Owned and operated by Jas. Coristine & Co. Limited.)

New Year Greetings to our Jewish Clientele

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Pressed and Pieced Tinware, Sheet Iron Galvanized Ware, etc.

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Samson's HOCKEY Boots
with
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also bicycles

SKI BOOTS, SPATS, GAITERS, LEGGINGS AND SLIPPERS FOR MEN, WOMEN AND CHILDREN

And representing M.P. & J. P. Friedman of New York in their Deauville Sandals

60 Craig St. West Lan. 0976

NEW YEAR GREETINGS
Montreal

(Continued from Page 40)

5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. I. Lande and family,
39 Holton Ave.,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. I. M. Lande,
403 St. Joseph Blvd., West,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930
Dr. and Mrs. Joseph Lande,
5165 Park Ave.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930
Dr. and Mrs. Nathan Lande,
3539 Park Ave.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. A. Lazare
and daughters,
417 St. Joseph Blvd. W.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. S. Leckner and
daughters,
4624 Jeanne Mance St.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. Henry Leopold,
280 Girouard Avenue,
Notre Dame de Grace, Que.

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Patronize "Jewish Review" Advertisers

5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. Sam Levine
and family,
650 Outremont Ave.,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. Julius Levine
and family,
475 Melrose Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. S. J. Levin
and family,
1058 Victoria Avenue,
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. B. Levitt and
family,
323 Groesvenor Avenue,
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. S. J. Littner
and daughter,
811 Davaar Ave.,
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5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. Samuel Lupovich
and family,
1440 Lajoie Avenue,
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. S. Maislin,
3619 St. Lawrence Blvd.,
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5691 A HAPPY NEW YEAR 1930
Mr. and Mrs. H. Marcovitch
and family,
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New Year Greetings to our Jewish Clientele

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4129 Western Ave.,
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**Mr. and Mrs. A. Marcovitch
and family,
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
**Mr. and Mrs. M. Maron and
family,
4357 Esplanade Ave.,
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5691 A Happy New Year 1930
**Mr. and Mrs. Bernard Mendels
5159 Notre Dame de Grace Ave.,
Notre Dame de Grace, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
**Mr. and Mrs. I. Moore,
5250 Park Ave.,
Montreal**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
**Mr. and Mrs. S. Morantz
and family,
3526 Marcil Ave.,
Notre Dame de Grace, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
**Mr. and Mrs. Samuel Myers
and family,
754 Stuart Ave.,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
**Mr. and Mrs. S. Nemtean and
family,
6016 Hutchison St. Apt. 3,
Montreal**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
**Mr. and Mrs. Israel Ornstein
and family,
5615 Durocher Ave.,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A Happy New Year 1930
**Mr. and Mrs. A. Poyaner,
5250 Park Ave.,
Outremont, Que.**

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5691 A Happy New Year 1930
**Mr. and Mrs. Max Usher,
437 Grosvenor Avenue,
Westmount, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
**Mr. and Mrs. H. Rabinovitch
and family,
6 Murray Avenue,
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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**Mr. and Mrs. Al Raginsky,
724 McEachran Ave.,
Outremont, Que.**

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**Mr. and Mrs. L. Raich,
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Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
**Mr. and Mrs. H. Reitman,
3514 Hutchison St.,
Montreal**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
**Mr. and Mrs. M. Richer
and family,
250 Bloomfield Ave.,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
**Mr. and Mrs. J. D. Rubin,
and daughter,
640 Outremont Avenue,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
**Mr. and Mrs. Samuel Ritz
and family,
1225 Bernard Avenue West,
Outremont, Que.**

Extend to all their friends and relatives their best wishes with the compliments of the season.

(Continued on Page 102)

New Year Greetings to our Jewish Clientele

GEO. H. ROWELL

BRUSHES
of every description

Kitchen Tin and Enamelware, Japanese Tooth Brushes and Toys

205 Vitre St. West Montreal

VIBERT FRÈRES
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Every article guaranteed made and sealed in France.

Perfumes
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The highest quality line ever introduced in Canada.

Sold by all leading Drug and Departmental Stores

SOLE CANADIAN AGENTS
MUNDERLOH & COMPANY LIMITED — MONTREAL

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The only house of its kind in Canada

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J. O. DESROCHERS

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extends greetings
to his
Jewish Clientele

5691 1930

HAPPY NEW YEAR!

Best Wishes and New Year Greetings to Our Jewish Friends and Clientele

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1494 St. Catherine St. West
(Near Guy)
Uptown 5217

Downtown show rooms
373 St. Paul W.,
Near McGill
Marq. 5217

A Lace Bedspread

(Continued from page 97)

came out hacked and jagged. They gave her husband a physical hurt that shamed him, as her voice inexplicably shamed him.

He shambled off the porch and along the gravel walk that led to the back of the house. The breakfast room was immaculate and cool. At the foot of a small buffet sat his younger nephew, grimy and tired, but busily engaged in pulling everything out of the lowest drawer. When he saw his uncle enter, he grinned engagingly, and lifted both arms.

Hastily stuffing the things back into the drawer, Mr. Salzman picked up the baby and held him close. With a deep sigh of weariness and contentment, the child gripped him tightly around the neck, his dirty little cheek pressed to that of his uncle. Such a wave of ecstasy swept over Jacob that he gasped for breath, groping for a chair. In a few minutes, the baby was fast asleep, his head in the hollow of his uncle's shoulder. Jacob sat immovable, marveling at the miracle of littleness in his arms. Such a tiny nose so perfectly proportioned—it was unbelievable. With his one free hand, he gingerly touched the lobe of an ear, pink, translucent, and ridiculously small.

But his peace was shortlived, for the voices once more found him out, the voices of his sister-in-law and his wife. He tiptoed into the bedroom opening out of the breakfast room, and laid the baby into the sea of billowing pinkness and lace that was his bed, his and his wife's. The whole room was pink and lacy to a degree of suffocation, but then the room was more his wife's than his. He only slept in it.

Returning to the breakfast room, he noted that he had not shut the bottom buffet drawer in his haste to pick up the baby. He shut it now, carefully, and walked on to join his "two wives," as he had once facetiously called them. He didn't any more.

His wife was standing over the living room table, cleaning the huge bunch of artificial red flowers in the bowl. She had a big old-fashioned hat-pin, its point twisted over with absorbent cotton. With this she probed the centers of the flowers, and ferreted out every particle of dust in the folds of the stiff celluloid.

"Where's Minnie?"

His wife looked up, still frowning with concentration. "She was here a few minutes ago. I don't know where she wandered off to."

Jacob removed a hair from his coat lapel, and passed his hand over his sparsely covered head. "Well, I guess I'll be running along to the store."

As he shut the door of his home behind him, he had a curious sense of escape. He relaxed his shoulders as though a weight had been lifted from them, and stepped jauntily down the five steps from the porch that led to the street level.

Turning the corner, he stopped at the curb in front of his store, bathed in the brightness of the late August afternoon, and beamed with pleasure at the gleaming expansiveness of well-filled show windows, and the huge electric sign stretching up to the roof of the building. "Jacob Salzmann & Co." He looked lovingly at the lower portion of the sign, "& Co.," for it potentially represented Bernie and Andie, his nephews by blood, his dead brother's children, and his own sons by adoption. They would enter the business when they were old enough, and inherit it when he died.

He stepped across the threshold of his store, and surveyed his little kingdom with deep satisfaction — the largest and most up-to-date Baby Bazaar in Brooklyn. He looked long and happily at this domain of his own creation, his business no longer a reproach and a sorrow.

Heaving his bulk up the frail bal-

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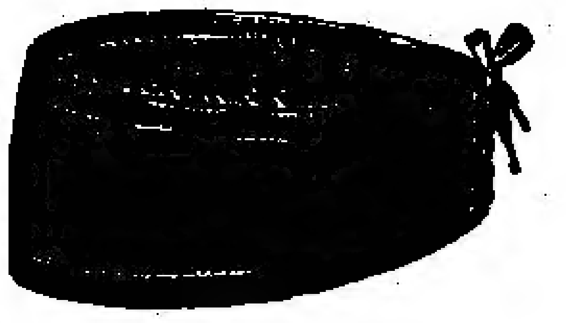

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Physicians' and sick room supplies.

Trusses, Abdominal Supports and Elastic Hosiery correctly fitted.

Lady Attendant

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cony staircase, he relaxed gratefully into the easy chair in his tiny private office. Suddenly he shot up into a comical erectness, his eyes glued to the farthest corner of the room. There, in an uncomfortable cane chair, partly hidden by the shadows, sat his sister-in-law, overflowing the painful confines of her corset, and rubbing with a huge coarse handkerchief eyes that were already reddened and roughened with much weeping. His eyebrows lifted with surprise and concern. "Why, what is it, Minnie?"

He so expected the inevitable, feminine "N-nothing" that her confession further shocked him.

"I'm so unhappy!"

"Why?"

"You ask me why. As though I don't know that I and my children are a burden to you. . . ."

At this Jacob interrupted her. "Now that's too ridiculous. You know I have more money than I'll ever spend, even with you and the children to help me. I *need* someone to help me."

Instead of a smile, this brought forth a fresh torrent of weeping. He waited patiently for it to subside, then led the woman to his own comfortable chair. With his hands in his pockets he faced her squarely. "Now tell me, what's it all about?"

"How can I tell you? You wouldn't understand. You do so much for us, b-but there's only one kitchen, and I'm always in the way. When I want to heat a bottle for the baby, there's no room on the gas range. . . . I sometimes forget to be careful with your wife's things, and the children are not used to it. . . . ."

"Well, what happened today?"

"I-I'll tell you. Friedman knows somebody who wants to sell a small dry goods store in the Bronx. If you could lend me about $500. I'd pay it back to you as soon as I got it. There's three rooms in back of it—."

"How do you know about it?"

"Your wife told me . . . . she doesn't want me and the children in your house."

For a moment there was a quiet so intense that the store life downstairs, heretofore heard as a faint buzz, now assumed the proportions of a roar. There seemed to be many voices, deep and throaty, mingled with the plaintive wail of an infant. The street car clanged gratingly by, with an unbearable squeak, as it turned the corner.

When he spoke, Jacob's voice, too, had in it a dangerous element of quiet. "My wife. Married twenty-two years, and blocking me at every turn in the one thing I want most in the world. First she didn't want children, then — she didn't have any. She wouldn't take a kid out of an institution—wanted to know its parentage, and when I wanted to adopt a child we knew about, something always happened. Something always happened. . . . But this time nothing will happen. Nothing. She's not running me all my life. I owe something to my brother's family too, and I want your children for my own sake. Nothing is going to stop me now. Nothing."

Minnie continued to weep quietly, looking like a bewildered and abused cow, Jacob thought, when he had somewhat recovered. He reached for his hat and commanded, "Come on home now, and I don't want to hear any more nonsense about stores. Come on."

He led her down the rickety staircase, past the surprised salesgirls, and into the noisy street. As they mounted the stairs leading to the front door, he again admonished her, "Now, remember, no more crying. And don't pay any attention to what I say to my wife, or she to me. Go ahead."

Jacob opened the door on a house strangely quiet. There was that in the atmosphere which sent him running into his wife's room. There,

(Continued on page 104)

New Year Greetings to our Jewish Clientele!

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1527, (133), CRESCENT
MONTREAL

(Continued from Page 99)

5691 A Happy New Year 1930

Mr. and Mrs. L. H. Rohrlick,
19 Joyce Ave.,
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Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

Mr. and Mrs. Borris Roitburd,
5635 Park Ave.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

Mr. and Mrs. J. Rosenberg
and daughter,
825 Stuart Avenue,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

Mr. and Mrs. I. Rosenberg
and family,
2343 Hampton Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

Mr. and Mrs. Lou Rosenberg
and family,
714a Bloomfield Ave.,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A Happy New Year 1930

Mr. and Mrs. William
Rosengarten,
341 Old Orchard Avenue,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930

Mr. and Mrs. George Rotsky,
1452 Bishop St.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930

Mr. and Mrs. A. Rothschild
and family,
60 Northcliffe Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930

Mr. and Mrs. A. Rudolph
and family,
436 Strathcona Ave.,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930

Mr. and Mrs. M. Raich and son
Wilbur,
4548 Harvard Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A Happy New Year 1930

Mr. and Mrs. M. Rudolph and
family,
425 Champagneur Ave.,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930

Mr. and Mrs. J. Saloman
and family,
505 Grosenor Ave.,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930

Mr. and Mrs. A. Schachter,
5226 Esplanade Ave.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930

Mr. and Mrs. Aaron Schachter
and son,
Whitehall Apts., Kensington Ave.,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930

Mr. and Mrs. Louis A. Sendel
and daughter,
104 Grove Hill Place,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A Happy New Year 1930

Mr. and Mrs. J. Shalinsky,
265 St. Joseph Blvd., W.,
Montreal

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930

Mr. and Mrs. H. Shapira
and family,
222 Melville Avenue,
Westmount, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930

Mr. and Mrs. J. Shapiro and
family,
5549 Notre Dame de Grave Ave.,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930

Mr. and Mrs. H. C. Shefler
and family,
98 Grove Hill Place,
Notre Dame de Grace, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.

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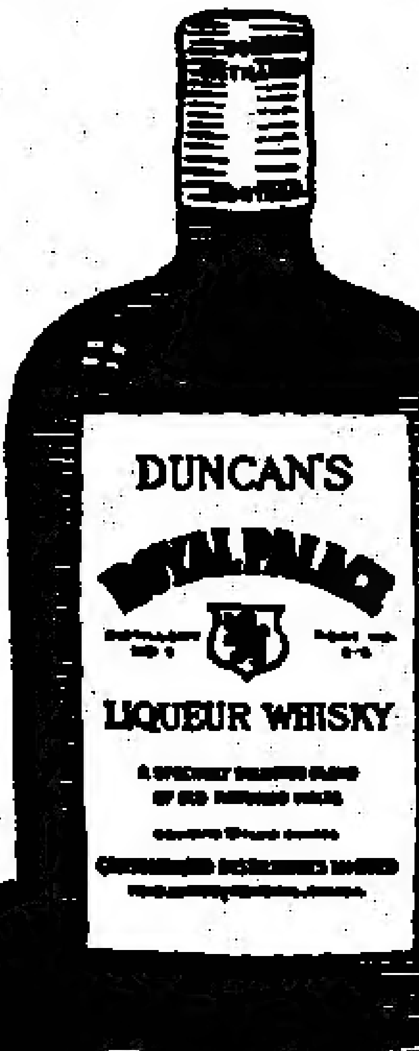
5691 A Happy New Year 1930

Mr. and Mrs. H. Shiller and
son Alvyn Jules,
982 Hartland Ave.,
Outremont, Que.

Extend to all their friends and relatives their best wishes with the compliments of the season.



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5691 A Happy New Year 1930
Mr. and Mrs. Paul Silverstein,
3406 Northcliffe Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. William Singer
and children,
317 Kensington Ave.,
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. N. Solomon
and family,
3814 Marcil Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. A. Sonenberg
and family,
1040 Van Horne Ave., Apt. 3,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. T. Staroselsky,
3672 St. Lawrence Blvd.,
Montreal
Extends to all his friends and relatives his best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Dr. and Mrs. George J. Strean,
400 Kensington Ave.,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Dr. and Mrs. Lyon P. Strean,
5237 Ponsard Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. Max Strean and
daughter Bessie,
4695 Sherbrooke St. W.,
Westmount, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. Louis Stober
and family,
101 Grove Hill Place,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

5691 A Happy New Year 1930
Mr. and Mrs. A. Straker and
daughter,
811 Davaar Avenue,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mr. and Mrs. H. Taffert and
family,
75 Notre Dame de Grace Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Mrs. Moses Taub and family,
6358 Brodeur Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

* * *

5691 A Happy New Year 1930
Dr. Maxwell H. Toker,
4857 Sherbrooke St. W.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. L. M. Vineberg,
280 Girouard Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. A. Walfish
and children,
5123 Esplanade Ave.,
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. R. Waisberg,
5639 St. Lawrence Blvd.,
Montreal
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. Maxwell Weinstein,
Thetford Mines,
Quebec.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. Harry Wolfe and
family,
3779 Vendome Ave.,
Notre Dame de Grace, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. M. Woskoff
and family,
47 Joyce Ave.,
Outremont, Que.
Extend to all their friends and relatives their best wishes with the compliments of the season.

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5691 A Happy New Year 1930
Mr. and Mrs. Louis Wolfe and
family,
309 Marlowe Ave.,
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Extend to all their friends and relatives their best wishes with the compliments of the season.

(Continued on Page 106)

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KRUGER PAPER COMPANY
LIMITED

480-482 McGill Street
MONTREAL

Extends the Season's Greetings!

A Lace Bedspread

(Continued from page 101)

in the middle of the floor, sat the baby, wide-eyed with fright and surprise, as though he had just been put there suddenly and violently. He scarcely breathed until he spied his mother behind his uncle. He then threw up his arms and yelled, until he was lifted into the haven of her embrace. Her comforting presence pervaded him and warmed him, until his crying subsided into spasmodic sobbing. But out of the corners of his eyes, he still looked with a curious mingling of fear and respect at his aunt, who lay in a dead faint at the foot of her bed, with the lace bedspread tangled around her.

When her husband touched her, she opened her eyes. "A glass of water."

He brought it to her, his hand shaking so that he spilt a few drops on the shining surface of the floor. As she drank the water, her eyes were fixed on the three spots until her husband with his foot apologetically pushed the nearest scatter-rug over the blemishes. At this she handed him the glass, and, shutting her eyes as if in pain, lay back on the bed.

"Clara, speak to me. What's the matter?"

"Nothing." The voice was hard and clear, though the eyes remained shut.

"What happened?"

"Jacob, run to the drug-store and tell him to give you something, anything."

When he returned, the glass still clutched in his hand, the baby and its mother was not in the room. His wife was now seated on the edge of the bed, carefully scrutinizing the bedspread gathered in her lap.

She looked up as he entered, and passed her hand over her forehead: "Jacob do you want me to live?"

"What kind of foolishness is this? Do I want you to live? You know there's just the two of us. There is nobody else."

She began to cry, bitterly and brokenly. "Don't reproach me. I can't bear it."

"I'm not reproaching you. You know there's nothing I would not do for you—."

"I want you to do something for me."

"Of course I will. Anything you like. Just tell me what happened here."

"I want you to send your sister-in-law and her children away from here."

Jacob slumped in his chair as though he had received a blow in the stomach. "Why, what happened?"

"Jacob, I've borne it as long as I could for your sake, but my nerves are giving way, and I simply c-can't —" She threw herself on the bed, her shoulders heaving with abandoned crying, while Jacob stood mutely by, helplessly fingering a corner of the bedspread. After a while she tenderly spread out the lace for her husband's inspection. There was a jagged triangular rip across the middle of the bedspread. She could only murmur weakly, "Real Alençon" before her head again went down on the bed, her frame shaken with sobs.

Incoherently, between fits of weeping, the rest of the story came out. "The chair and the table rungs are all scuffed. . . . The furniture is scratched. . . . Everything in the house is ruined. . . . Yelling and whimpering all day long . . . I bore it all—now this."

"But how did it happen?"

"He must have been jumping on the bed, or playing with the lace. How do I know? But he tore it. . . Real Alençon. . . . I tell you I can't live this way. You must choose. . . . . I can't bear it."

Jacob jerked the lace corner that he still clutched in his hand. It poured itself sinuously off the bed, and into a mass of foam at Jacob's feet. Across it he gazed fixedly at his wife, curled up, small and helpless at the foot of the enormous bed. Suddenly she was seized with a spasmodic fit of hiccoughs that racked her frail body unbearably. She seemed torn with pain and suffering.

Jacob stepped toward her, forgetting the bedspread on the floor, until he stepped on it. The habit of years was strong upon him. He lifted his corner of the endless length of film, high over his head, but was unable to fold it. Then he grasped it in the center with his

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(BUSINESS ESTABLISHED 1879)

REAL ESTATE-INSURANCE-MORTGAGE LOANS
MANAGEMENT OF ESTATES A SPECIALTY

Transportation Building, 132 St. James St. W.

other hand, and lifted it, too, high up over his head, but the extreme edge still remained on the floor. The world was full of lace. He lowered both hands, despairingly, and the bedspread fell about him, enveloping him and smothering him.

As though in a nightmare, he tried slowly and painfully to extricate himself from the insidious meshes, but his stubby fingers groped futilely in the cloud of film around him. It filled the universe with its obliterating frailty. It brushed against his eyelashes, its weave exaggerated in that unnatural nearness. It filled his nostrils and his mouth in that moment of panic, so that he could neither speak nor breathe. At last, with one powerful lunge, he grasped the smothering meshes. The tearing sound of the first rip released him and filled him with an insatiable hunger to destroy. In a frenzy, he tore and ripped the enveloping lace, until it lay in a limp, mutilated heap about his feet. Then he suddenly threw himself into the bed beside his wife, dry-eyed but sobbing.

Suddenly he realized that his wife was speaking; that she had been speaking for a long time — speaking and patting his shoulder.

"—and don't worry about the bedspread. I understand perfectly. You stepped on it, and got tangled up. I'm going to get another one just like it, so you'll never miss it. There, there. Don't worry about it. It'll be just like this one, I promise you—as soon as everything is straightened out here again."

5691 1930

Extending
to you our
Heartiest Wishes
for
A Happy
and
Prosperous
New Year

SUN LIFE
ASSURANCE
COMPANY
OF CANADA

Head Office
MONTREAL

ANNOUNCEMENT

The Cradock Simpson Company—The Transportation Building—can well claim to be the oldest real estate firm in Montreal, the business having been established in 1879. It undertakes the selling and leasing of all kinds of real estate and also attends to the management of property, negotiates mortgage loans and acts as insurance agent. Rm. 405, The Transportation Building, 132 St. James Street West.

ANNOUNCEMENT

Bert Light, well known in the Athletic World, now occupies his new premises at 1028 University Tower. Fine watches, jewelry and silver repaired, general engraving. A large assortment of jewelry, medals, cups and diamond rings in stock at popular prices. For your gifts come in and talk it over, Bert Light will advise what is most suitable. 1028 University Tower, Lancaster 6627.

ANNOUNCEMENT

Du Bord Draperies wish to announce the opening of their new studio at 401 Demontigny Street East corner of St. Denis Street. The Dubord Draperies have furnished many high class Jewish homes, specializing in antique furniture and upholstering. for further information telephone Lancaster 5091.

ANNOUNCEMENT

The American Laundry, 1081 Beaver Hall Hill, offers two very fine services to its clientele. The "Finish Family" is a system wherein all clothes are washed and ironed and the "Semi-Finish", wherein all bed and table linen is finished and wearing apparel is washed, starched and dried ready for ironing. Our service is prompt. For further information telephone Lancaster 2376.

ANNOUNCEMENT

The W. R. Brock Company Limited with warehouses in five cities has the largest stock of any wholesale firm in carpets, linoleums, and house furnishing lines. Specializing in a splendidly varied assortment of oriental and domestic oriental rugs and beautifully patterned floor linoleums, this organization offers excellent selling lines to the household furnishing dealers, throughout Canada. In addition to these departments, there is a well-arranged section given over to draperies, linens and beddings. Warehouses are located at 390 Notre Dame Street West, Montreal; 79-83 Wellington St. West, Toronto; Granville Street, Halifax; Charlotte Street; Sidney, N. S.; and Germain Street, Saint John, N. B.

JOE RANDOLPH
of the
Sun Life Assurance Co. Metcalfe Division
extends
New Year Greetings To His Jewish Clientele
MA. 6347

Mr. & Mrs. Lyon W. Jacobs
and Family
3495 Vendome Ave., Notre Dame De Grace
wish
their Relatives and Friends
a
HAPPY and PROSPEROUS NEW YEAR

***The* THEATRE FRANÇAIS**
extends to its
Jewish Patrons
A Very Happy New Year
59 St. Catherine St. E. Lan. 5513

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Ladies Hat Makers
455 St. Peter Street,
MONTREAL
Extend Their Heartiest Wishes for the New Year.

Compliments of the Season
Bourdeau's Limited
Manufacturing Furriers
428 St. Peter St. Montreal

NEW YEAR GREETINGS
J. E. Fournier, Limited
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(Continuer from Page 103)

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Extend to all their friends and relatives their best wishes with the compliments of the season.

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**Mr. and Mrs. Julius Spier and
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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**Mr. and Mrs. H. Rosenes and
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Extend to all their friends and relatives their best wishes with the compliments of the season.

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Extend to all their friends and relatives their best wishes with the compliments of the season.

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P. H. Leprohon & Demers, Desjardins Street, have in the last three years made a splendid success in the manufacture of soft sole and all kid baby shoes and ladies' boudoir slippers in patent and colored kid. The factory has a capacity of 300 pairs a day and is growing steadily. Representatives in various parts of Canada include: Mr. English in Vancouver, Mr. Moore in Alberta, Mr. Boudreo, in Ontario and Mr. Jubinville in Quebec.

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Donat Simon, president of Simon Shoe Co., 6222 Chambord St., started business for himself in 1921, and for the last 3 years has been in the modern and highly efficient building on Chambord St.

After 23 years training in the shoe business, Mr. Donat Simon is manufacturing splendid women's shoes of good quality.

His fine styles, good workmanship and excellent materials have made him many friends among the Jewish shoe retailers.

DUFRESNE AND LOCKE

Dufresne and Locke, shoe manufacturers, who started business some thirty-five years ago in the old historic section of Montreal, at the corner of Craig St. and St. Gabriel St., has enjoyed a splendid success. From the original premises, it moved to Vitre Street, west of St. Lawrence Blvd., leaving those quarters to move into the new factory at 4201 Ontario East. There under highly efficient management, 3000 pairs of shoes are produced each day by a staff of 400 employees. In the twenty-eight years that the firm has been in this modern building, many changes and alterations have been made, all tending to make the home of Dufresne and Locke highly efficient. When the firm was first organized, with T. Dufresne as the first president, slippers and canvas and felt shoes formed the major output. This was however changed to include the manufacture of men's and women's shoes, in which Dufresne and Locke now specialize. Since the death of the founder, T. Dufresne in 1924, the business has been carried on by his sons Oscar Dufresne and C. Dufresne.

MR. C. B. LAING

who has been known for many years to users of steel, in its many forms as manager of Peck Rolling Mills, is now Vice-President of the Dominion Steel and Coal Corporation Limited and has charge of its Iron and Steel Sales. This Company takes the place of the British Empire Steel Corporation, controlling and administrating the affairs of the great coal mines and steel works in Nova Scotia and iron ore mines in Newfoundland, as well as Peck Rolling Mills, Security Fence Company and the St. Lawrence Wire Works in Montreal. Its greetings to the Jewish Community of Canada will be found elsewhere in this issue of the Review.

J. A. McCAUGHAN AND SON LTD.

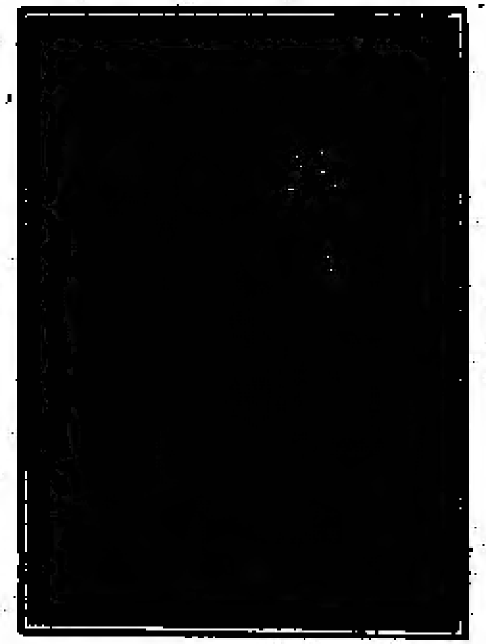
J. A. McCaughan and Son Ltd., 2190 Papineau Ave., Montreal has since 1910 held an excellent reputation as manufacturers of splendid ladies shoes. J. McCaughan, president, and A. Bedard, secretary-treasurer and general manager, have hosts of Jewish friends in the shoe trade throughout Canada. Travellers cover the trade from coast to coast with a well earned success in their special line, the Dr. McCann Archsta Shoe and with an attractive range of medium priced McKays. The factory has a capacity of 1500 pairs a day, handled by all expert employees, who are trained in the McCaughan motto of good service to customers.

The firm is particularly up to date in style tendencies, observing fashions dictates very closely.

The secret of the success that is attending ARCHSTA Shoes lies in the fact that not merely extraordinary comfort is given the wearer, but an incomparable individuality in style that pleases the most fastidious woman.

To be able to choose shoes that have the chic of Paris in every line, with an almost unbelievable amount of comfort as well, is the pleasure that is in store for every woman who asks for Archsta Shoes.

Freedom from muscle tension: absence of pressure and accompanying fatigue, and a lasting presence of style and foot beauty are offered women who insist on being fitted with Dr. McCann's famous Archsta Shoes.



Mr. A. Bedard, Secretary-Treasurer and General Manager of J. A. McCaughan and Son Limited, shoe manufacturers, 2190 Papineau Avenue, Montreal.

All shoes have five basic fitting points: length, width, whist, instep and heel. If one of these five places is not fitted perfectly, the whole shoe is uncomfortable. **Archsta** Shoes, by means of special construction made possible by a unique and perfected last, gives fitting satisfaction in the whole five places.

With an **Archsta** Shoe, the wearer is assured that the heels will not slip, arches will not wrinkle, and the sides while neither gape nor stretch.

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ACME SHOE CO.

The Acme Shoe Co. Papineau Ave., Montreal is manufacturing a fine range of children's shoes at a medium price, and a special all solid boys and youths line at a popular price, well constructed for school and play. Lionel Lord, the president of Acme Shoe, has in the last five years made fine Jewish connections. He will cover the Province of Quebec himself: with H. J. Greene, of Ottawa, visiting his trade in Ontario, and W. Wilson of Vancouver, travelling in the West.

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LARGER SYNOGOGUES

By RABBI GERSON B. LEVI In The Reform Advocate

Anonymous letters, as a rule ought not to be answered. It is to be assumed that writers of letters should show their colors by signing their names and standing by their colors. And when they do not, they do not merit serious consideration. We have received in the past anonymous letters and have dealt with them as the custom prescribed, but we have received one in the past week, for which we make an exception. We feel that it would be wise to publish it and to make comment on it, for the letter may well have been signed by any one of thousands in the community, who think even if they have not written as did this particular anonymous writer. And when we make comment on it, we are not answering this particular letter at all, but touching on a general situation in Jewry. Here is the letter:

* * *

Dear Editor:

Do you think it would be good idea, at this time, when the holidays are approaching, to write an article for your magazine to try to awaken some of those responsible for the deplorable conditions which exist in the temples today?

Don't they realize that they are losing members and making enemies by trying to force people to become members and only allowing their members two seats, which are charged for extra? It is too bad that those who are fortunate enough to be able to be members of a temple cannot realize that there are some who can't possibly scrape enough together to join but can still pay a reasonable amount for a seat for the holidays.

If the Jews didn't try to build such fine temples and stayed within their means, I am sure, that everyone could worship in the House of God and the attendance would be larger during the year, and fewer people would leave the religion.

I am a member of one of the large temples and it, too, has the liberal policy of two seats to a member. Anonymous

Congregations in American Israel are voluntary associations. They are private institutions, supported by private funds—drawing nothing from public funds (except inasfar as they are free from the payment of taxes on property actually used for religious purposes) doing in very large measure public work. These private associations build temples, pay for them, or carry heavy mortgages on them, and have nowheres to turn for the income with which to meet the payment of all these matters except to the voluntary members. The moment they have built their temples, they throw their doors open to the public. No question is ever asked of any worshipper who comes to the edifice that private money has erected. There are no collections in synagogues for the upkeep of the service. They open religious schools and while they do take care of the children of the members of the congregation, they also take care of children of non-members and most congregations will be able to show that they have as many children in their religious schools who are receiving instruction for nothing as they have of children of parents who have voluntarily assumed the burden of maintenance of the private association which does public work.

* * *

It is impossible, therefore, to speak of congregations as making the demands that the writer of the letter states they do, without justification. Nor is it possible to speak of the religious institutions, comparing them with the public schools for example, as many others do—though the writer of this letter did not—and say of them that the religious institutions are commercialized whereas the public school system is free. The public school system is not free. Every citizen pays for its existence. Salaries of teachers and staff of superintendents and building funds and bond issues are paid for directly or indirectly by every citizen. When the citizens do not pay or are not called upon in time to pay, the schools are endangered, and no one

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NEW YEAR GREETINGS

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should know that better than a citizen of Chicago. We, in America, have not put the religious life on the level of the public institution. We do not levy a tax on every Jew. We do not deny the offices of the synagogue to the marrying or the dying as is done in countries where the synagogue has its share of the general income tax for its maintenance. We in America must say to people we have no funds except as you, voluntary subscribers will provide them. And in all of this situation the congregations draw their lines of admisson only three days in the year.

* * *

We live in a vicious circle. Few people—comparatively,—contribute to the funds of the temples, and all at one time or another want to participate in the services. Certainly all want to join in the services for the high holy days. But if congregations —voluntary associations—we want to remind the writers of anonymous letters—build temples large enough to accommodate all who want to come and take for the high holy days and then forget about the congregations,—our trouble would be greater. We would have larger mortgages, greater interest charges and more burdens on the individual members, who would not quite appreciate the good that they have done by over-building so as to accommodate just those who want to be admitted for the holy days. Many of the members could not stand the strain; we would have fewer members and we would then have a condition even worse than the present one in which because so many just use the temples and do not pay adequately, when the temples would be the temples of the rich only. There is only one answer, that we must have a circle but a different kind of a one. We must have more people who become members, so that the membership dues might be lowered and then many more could join, and if present temples are inadequate, more temples could be reasonably built and adequately maintained. And then it would he possible to make room and give just consideration to the situation of the demands of those who want to come to services on the three days of the year and cannot pay for admission.

* * *

One thing is fundamental about our present position. There are fixed charges of a temple, which outsiders do not reckon and which even members do not know. In the large cities the cost of the maintenance of a temple will run from fifty thousand up to one hundred and twenty-five thousand a year. That, much must be gathered or else the temples will not be able to discharge their obligations, and it is assumed that temples with a religious purpose in mind will endeavor to discharge their obligations. That the high cost of building operations touched the temples, as well as all other buildings, that the building laws of theatres and movies also regulate the temples, making it necessary to have extensive ventilating and fire protection structural plans, is not the fault of building committees. It has been expensive to build temples, which the public clamors to enter for the three days of the year en masse. But the income is available from the seats of the temple, and one can calculate it very easily that under our present circumstances every seat in a temple must yield at least fifty dollars per year. It is not merely that the fifty dollars will pay for the use of the temple during the holy day season but also for the religious work of the school, for all the cultural work of the temples. If seats are sold to outsiders for less than that amount, it means that the membership of the temple itself must make up the deficit; and our correspondent, who is a member of a, congregation, will share in the burden and abide by the restriction that Boards have set to safeguard the very existence of their institutions.

There are of course, many ways in which this amount may he gathered out of the members. If congregations are successful in gathering their friends they can do their work satisfactory, but even then there would be no room for all who might want to come. The proportion of the affiliated to the unaffiliated is one to four. In other words, one-quarter of the Jewish population privately maintains the temples, and open their doors to the public at all times, with the exception of the three days in the year. It is not "the Jews" who build temples. It is "some Jews." Buildings can not be put up of materials that stretch. We are thinking of one temple in particular that has a seating capacity of fourteen hundred and cost close on to a half of a million of dollars. That temple could have been built to accommodate seventeen hundred but then would have cost a million. In other words,

(Continued on page 112)

Mr. and Mrs.
Bob Gradinger & Family
4263 Esplanade Ave.,
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and Relatives

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Honorary President of the Young Hebrew Malbish Arumim Association and Honorary Vice-President of the Montefiore Hebrew Orphans' Home

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As Jews What Do We Owe to Judaism?

By RABBI JULIUS BERGER
of Shaare Zion Congregation, Montreal.

It is entirely in keeping with the tradition and spirit of the season to ask the question, "As Jews what do we owe to Judaism?" For, the central thought of Rosh Hashonah is that of Malkuth Shamayim, the kingdom of Heaven, which, unlike the popular notion, has less to do with the world to come and more with "this worldliness." The kingdom of Heaven, therefore, pre-supposes a Mamleketh Kohanim, a kingdom of Priests striving to establish a center for the dissemination of Israel's thought. The two, then, are the obverse and the reverse of the same shield. Accordingly, education was the liason between the two kingdoms. Our sages long ago realized this when they said "No knowledge, no discernment."

Now, conditions here in the field of Jewish learning to-day are too well known to need detailed explanation: in a word, they are unhealthy. Symptomatic of it is the first general fact that our scholastic life lacks accuracy and balance and co-operation; the second general fact is that our elders, who have been carrying and still are carrying the entire burden, are getting older and fatigued in the laborious task of trying to keep alive the memories of our past experiences, the thoughts of our distant things, and the determinations of our will to live Jewishly. Unless we press our sons and daughters, particularly those of college and university standing, into service, the outlook upon Jewish education must be dismal. I said, particularly those of college and university standing because I have in mind what William James said: "The renovation of nations began at the top, among the reflective members of the State, and spreads slowly outward and downward."

It is our youth, then, that has to pass upon the fate of Jewish education. "And as the voice of mankind is calling out of the crucial moment to youth of all nations with fiery tongues and summons it not to yield, but to resist and defend itself that it may perform its task, so the voice of Jewry is calling to its youth to resist, to defend itself, to perform its unique task, the task which it has been allotted."

Before long, societies—fraternal and philanthropic—will resume their merited activities: before long, our youth will busy itself with them.

Is it expecting too much of our youth if we ask inclusion of Jewish education in its programme of activity during the New Year? Is it asking too much of our youth if we demand its interest in the aggravated Jewish educational problem that has been facing our community for many Rosh Hashonahs? And let it be made clear that its interests in this problem is not evidenced by holding a debate, or inviting a lecturer, or reading a paper on some Jewish topic, at one of the gatherings. Our youth must manifest a more comprehensive interest by actually organizing itself into a Youth Movement in this city to bring about the realization of:

(a) Pedagogic teachers in our Talmud Torahs;
(b) A well constructed Talmud Torah curriculum;
(c) The institution of proper text-books according to the ages and the grades of children;
(d) A method of collecting tuition fees;
(e) The formation of a Bureau of Jewish Education.

Each of these headings deserves lengthy discussion. But, the purpose of this message is more to awaken Jewish sentiment within our youth for Jewish education than to analyze in full either the problem or the solution to the problem, although it is important and enticing enough to do so.

Let our youth ask, *What Do We Owe to Judaism?*

We have heard of the debt the world owes the Jew: we have heard of the debt the Jew owes the world: we have heard of the debt the Jew owes to himself. But, let us hear what does the Jew owe to his faith? What does he owe to the spiritual development which has molded the thought of western man, and which would have made this a much better world had its development not been arrested by those very forces against which it has waged such a long war?

May the new year bring new effort, exemplifying the truth that if youth but wills it, it is no dream: indeed, if we summon to the sacred task our collective youth, the obstacles will disappear like the chaff which the wind driveth away.

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OUR CHILDREN

Subscribers of The Canadian Jewish Review are invited to send in pictures of their lovely children. Give the full name, age, address and names of his parents. There is no age limit for children. Pictures will be returned in good condition. They will appear in The Review in the order in which they are received in this office.

Shoshana Tells Her Story

By ABRAHAM CAHAN

(Translated from the Yiddish by David J. Galter)

Abraham Cahan, author and novelist, editor of the Jewish Daily Forward, was in Zurich attending the sessions of the Jewish Agency when the Arab outbreaks occurred. He went to Palestine, where he made a thorough study of the tragic events.

Shoshana is a Sefardi girl of twenty. Her hair is black and bobbed. Her eyes are dark, in an attractive round dark face. Her dress is modern, short skirts, short sleeves. She wears black, for Shoshana is in mourning.

I met her in Safed towards the end of last September while I was investigating the outbreaks that occurred in that city for weeks previous. One bloody Thursday she lost her father and her mother. Arabs mutilated them in her presence. Shoshana, too was murderously beaten. So battered up and bruised was she that they assumed she was dead, but she survived.

I saw her among the Jews of Safed with whom I discussed the massacre. "She can tell you some of the most horrible incidents that we have gone through," I was told when she was introduced to me. She talked through an interpreter, for Shoshana knows neither Yiddish nor English, her mother tongue being Arabic.

I characterized her as a Sefardi girl. This is not altogether correct, she is only three-fourths Sefardi. Her father was a Sefardi from Algiers, Africa, whence he came to Safed. Her mother was born in Safed of a Safardi father, who came from India and an Ashkenazi mother.

Her father, Moses Apriat, was a teacher in a Talmud Torah. In addition, he tutored privately. Having been born in Algiers, which belongs to France, he knew French well. His tutoring was done in French and in Hebrew. An intelligent home was theirs and Shoshana is an intelligent girl.

We agreed to meet at the home of Mr. Lunz, director of the Palestine Bank of Safed. She told me her story through my interpretor, Comrade Isaac Spiegelman of the Socialist Histadruth, who took copious notes. Her description was vivid. There was a tinge of humor in her tragic story. Almost a month has passed since she lost her parents. She retold this story scores of times. She met others who had similar experiences. Her tears are gone. Her nerves are completely shattered. Shoshana spoke of her misfortune with a calm born of spiritual fatigue. Here and there a bright smile added charm to the narrative. In the course of her talk this smile frequently brightened her brunette face—brightened it with deep, sardonic humor.

I asked her to tell us what happened to her family that historic afternoon. She complied with my request. Occasionally we interrupted her to ask questions so that all the details might be brought out.

—It was on a Thursday, she began, a little after five o'clock in the afternoon. I recall exactly; who can forget? I was ten minutes past five. I was sitting and sewing; my mother was at the ironing board. Suddenly we heard a voice. Someone was shouting that Arabs had attacked Jews. I went to the window. The street was full of Arabs. "Father, lock the door," I said. He did so. In our house there were then father, mother and my two little brothers. My older brother wasn't home. He works in a drug store and was there.

This older brother was now standing near us while Shoshana was telling her story. He did not leave us for one minute, but of him later.

—Immediately after my father locked the doors, we heard the tumult. A band of Arabs had arrived. They forced the doors and entered—a large number of them. Together with them there was an Arab policeman. We appealed to him to drive out the bandits. He did drive them out, but he too went with them. I grabbed him at one side and my mother at the other and with tears in our eyes begged him not to leave us without protection. "I must go," he answered, "I must rescue other neighbors. Later I will come back." We cried that later it may be too late. We pleaded with him, but he wrenched himself out of our hands and ran. We were left alone. Imagine our feeling. Any moment we expected the bandits to return.

—The street was full of Arabs. Father again locked the doors. This time not with a lock, but with whatever came to hand—chairs and the table. Slight protection. But what could we do? Then through another door we all went over to our neighbor, the widow Mazel Cohen. There we found the widow, her daughter, her son of about twenty and a girl by the name of Miriam Mizrachi, a cousin of Mazel Cohen. I locked the widow's door and climbed on the window-sill. (Windows there are very high and one reaches them by going up steps which resemble shelves and sometimes serve as sofas). Through the window I saw how the Arabs were again entering our courtyard. They began to rob and set fire. Some were robbing, some were setting fire to our property. "Be quiet, my daughter, don't call out, maybe they won't come to us," my mother said to me. But soon the Arabs tore a hole through the door. Still my mother stood there and held the door against them. She pleaded with them to let us alone. Through the hole the Arabs cut her hand and blood began to stream. But she did not let go. In the meantime, I noticed that one of the bandits was Paud Hazi, an official in the Sanitary Department of the Government. He was one of my father's pupils studying French and a frequent visitor to our home. I called to him: "Paud! you are one of our friends. See to it that no harm is done us." He answered: "No, times have changed. We must now wage war for our religion. These are bloody times." And he called out to the Arabs to go in and slay one after the other. "If you don't do it," he threatened them, "I will kill you. I will lay you out like dogs."

The others continued their efforts to get in. My mother wouldn't let go. Casting her glances at me from time to time she put all her energy and all her strength in back of that door. "See how the child looks," she called out to my father. "Give her some water." Still she leaned against the door. Her one ambition was to save me from the Arabs. They broke down the door and began to attack my mother with hatchets and large knives. Finally they gave her one blow in the lungs and she fell. Her eyes and her last words were directed to me, her daughter. I am her eldest daughter. She fell on the sideboard, which stood several feet from the door. I emitted a wild cry and ran to her. Mother! Mother! Mother! Mother is dead, I called to my father. At least recite the Shema over her.

I took her in my arms. I wanted to help her. But the Arabs ran over to me with their iron sticks. One of them gave me a blow over the head and one over the arms. A second stabbed me three times in the side and in the hand. My mother's body fell out of my arms. Blood was flowing from my head. My whole face was covered with blood. Blood was flowing from my sides. I fell to the ground and pretended that I was dead. "Enough. So far we have laid two down," one Arab said to the other. But my father and my two brothers could not control themselves. They wept and cried. "Woe is me, they have killed my wife and my daughter," my father repeated between sobs. The weeping frightened the murderers and they went from our house into the street.

Here Shoshana interrupted herself "Oh! if we had at least two Chalutzim in the house, all would have remained alive." The Arabs are not strong of nerve. The least thing frightens and confuses them. A group of brave self-defense young men could rout any number of Arabs. Shoshana continued her story.

Since the Arabs were no longer in the house I exerted every effort to show my father that I am still living In the meantime Mazel Cohen stepped down from the sofa by the window. She came over to me. I could hardly stand on my feet. There were streams of blood all around me. Suddenly a number of Arabs again entered our house. They began to poke their knives at the widow, first in one breast and then in the other. They didn't touch me. I looked like one mass of blood, so they thought I was through anyway. I covered Mazel with her shawl. And thus she lay on the floor. I went over to the window and began to call. I did it because I noticed that by calling the Arabs became frightened and they really did flee.

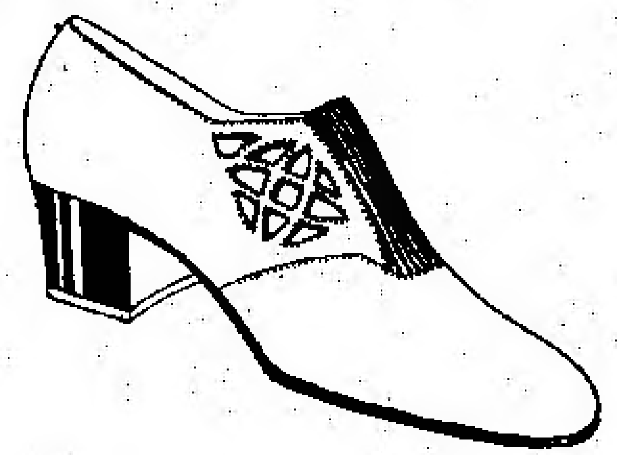
Looking through the window I recognized another one of my father's pupils, Rashid Huli. He is the son of one of the aristocratic Arab families in Safed. For two years my father taught him Hebrew. I said to him: "Rashid, see to it that they don't come in again. Already they have killed my mother and our neighbor and I will probably die soon, too. Is it not enough?" Rashid flashed his knife. "Away from the window," he said, in defiance. "Don't call out. We will slay everybody." I yelled at the top of my voice. I hid my little brother under the bed and the older one above the bed. These beds are above the sofa over the window. The young man and the girl were also on the bed. My father was at the window. Again the bandits entered the house. They ran over to him and in a bitter irony said: "Will you be good enough, sir to come down from the windowsill and stand on the floor." He pleaded for mercy. "Have you not enough victims?" he said. "You have killed my wife and the other woman. My daughter will die any minute; at least let me and my two children live."

To save the children, he came down a step. One of the murderers ran up to him with his hatchet and split open his head. When he tried to pull the hatchet back he couldn't, so he dragged my father along with it some inches until his hatchet was released. My father's body remained there, his face downward. He didn't utter one sound.

Give me a final blow and let me die as soon as possible, I pleaded with them. I fell and remained lying. The six-year-old youngster, who was lying on the bed, began to call out in Arabic, "Kill! Kill!" The murderers then took their count: "Here," they said, "we have laid low four," and they went out to see what was doing on the street—to see whether the police had arrived. I managed to get on my feet again. With my dress I wiped the blood from around my eyes and I again went to the window in order that I might get a good look at the murderers. I thought perhaps I will survive and I will at least know who they are. I saw how the Arabs were going from house to house on their mission of robbery. I saw how one Arab, an acquaintance of ours by the name of Gam Al Huli, was going about with a can of benzine pouring it on every Jewish home and applying a light. Our house was a heap of ashes; our neighbor's house was in flames. I felt my strength going. I leaned against a pillow. Suddenly I

(Continued from page 143)

Hon. Athanase David
Provincial Secretary
Extends to the members of the Jewish Community
his best wishes for a
Happy and Prosperous New Year
1930 — 5691



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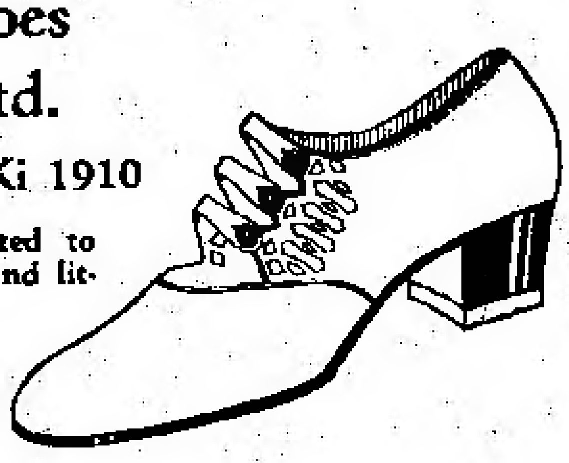

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TORONTO.

Larger Synagogues

(Continued from page 109)

to accommodate three hundred more people, the private organization of that particular temple would have incurred an indebtedness of a half a million more dollars. Some way must be found to make people feel that the temple, the religious institution is theirs to be supported, and not to be bargained with. Temples are doing all that they possibly can do and dare do; the public at large is negligent. Though we confess that in the working out of the budget of income and expenses some hardship may fall on some of the members, we maintain that usually boards of congregations are made up of men and women who have taken their work seriously and do consider individual cases when such are brought to their attention.

* * *

Of course it may be possible to cut expenses. We make the guess that in the large congregations, with very few exceptions, more money is paid out in interest on mortgages than in salaries to the Rabbis, and surely more than to the teachers in the religious schools and choir. And the quality of the choir and the school cannot be cut. There is real work to be done along the lines of music and religious instruction, and Rabbinic work in the days to come. The Rabbis of most of the large congregations are driven entirely too hard. Large congregations ought to have an administrative staff of Rabbis with assigned and definite details of nonoverlapping work. All of this will require general and much wider support than congregations are receiving at the present time. It is wrong that people should think of congregations as luxuries the whole of the year, but necessities only three days of the year or at the occasions of weddings and funerals in the family. We have an answer to the anonymous writer of the letter, who is also a member of a congregation.

Go out and get a new member for the congregation, or make son and daughter members of the congregation, and let all other members do likewise and the burden of the boards of congregation, attempting to do the right thing will become very much lighter. The more members the congregations have, the more reasonable will the cost of membership be. And if there are too many people wanting to join already existing temples, more can be built and maintained.

* * *

But we ought to add that in the meanwhile some of the congregations, cognizant of the need which they must fill for those who cannot afford to belong to a congregation, maintain overflow services on the high holy days, and some have an extra service in the temple before the regular services and this extra service is open to the public, no cards of admission are required. In this fashion some congregations privately maintained are doing their additional share of public work. The real problem in Jewish life in America remains, however, and it is how shall we go about enlisting the unaffiliated. How bring home to the average Jew his duty of supporting the one institution which is the justification of his existence. Some congregations have attacked others, have sought to wrench away members. That is blameworthy. The problems of the unaffiliated ought to be attacked by all congregations together.

NEW FUR MODELS AT BOURDEAU'S

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You would do well to see the Bourdeau line this season. The most popular fur coats for this season are, Muskrat, Hudson Seal, Grey Squirrel, Mole and Caracul, designed along semi-fitted and straight line. The fur neckpieces, too are a treat to see, fashioned of Silver Fox, Kolinsky or Caracul.

Every garment in the Bourdeau line is the product of their own workrooms this being an assurance of the utmost in quality and workmanship, inasmuch as this company is one of the oldest fur houses in Montreal.

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The management of Lamontagne's, Ltd., 730 Notre Dame Street, extends a cordial welcome to the public to visit its store which carries a splendid assortment of leather and travelling goods. Lamontagne, Ltd., welcomes the retail trade and will be extremely glad to help you take advantage of very low prices. Courteous clerks will help you make a selection that will be suitable as a wedding, graduation or anniversary gift. Lamontagne, Ltd., has a stock of wardrobe trunks, fancy hat boxes, fitted bags, that is second to none. You will be pleased with goods that are the last word in style and quality and which may be yours at a very reasonable cost. There is, too, a fine assortment of ladies' hand bags, purses, etc. of exquisite craftsmanship. The Windsor car will take you to the store at 730 Notre Dame Street near McGill.

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The Flamingo Garage, is situated in the heart of the city, at 355 Ontario W., between Mayor and Ontario Sts. They specialize in Raybestos Brake Service, and general auto repairs. Park your car at the Flamingo Garage during show or business hours and have the minor repairs done in the meantime including Washing and Greasing while you wait — gas oil and accessories. — The Flamingo Garage is under the personal supervision of Mr. Irving Laing. For information call Harbour 6560 355 Ontario West.

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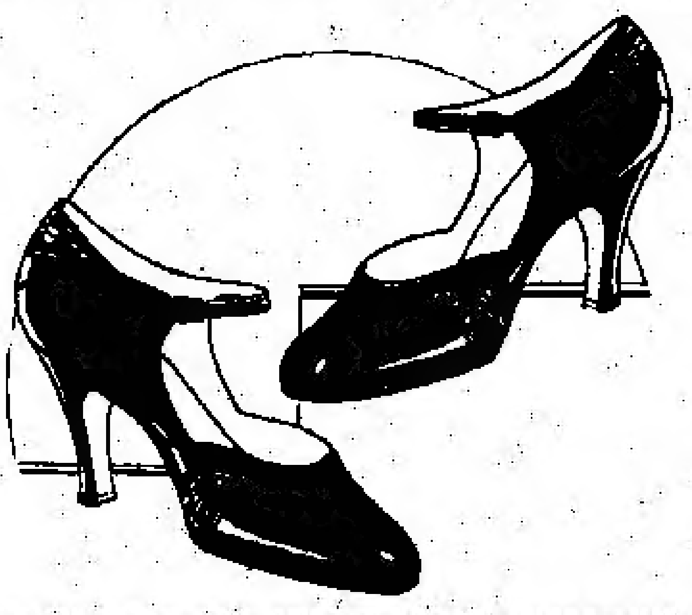

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Please accept this as our cordial invitation to inspect the display.

AGNEW-SURPASS
SHOE STORES, LIMITED
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(In the Drummond Building)

VAST ESTATE IS PURCHASED BY TORONTONIAN. —Associated Screen News Ltd.

York Lodge, the eighty-two acre estate, near Leaside, that David Dunkelman, president of the Tip Top Tailor Company, recently purchased from Mrs. Joseph Kilgour for somewhere in the neighborhood of $325,000. The sumptuous house was built about 17 years ago by the late Joseph Kilgour. When he died in January 1925, his wife donated Sunnybrook Farm, a large park adjoining the property now owned by Mr. Dunkelman, to the city, in memory of her husband.

The Canadian
JOHN WOOD
Manufacturing Co. Ltd.
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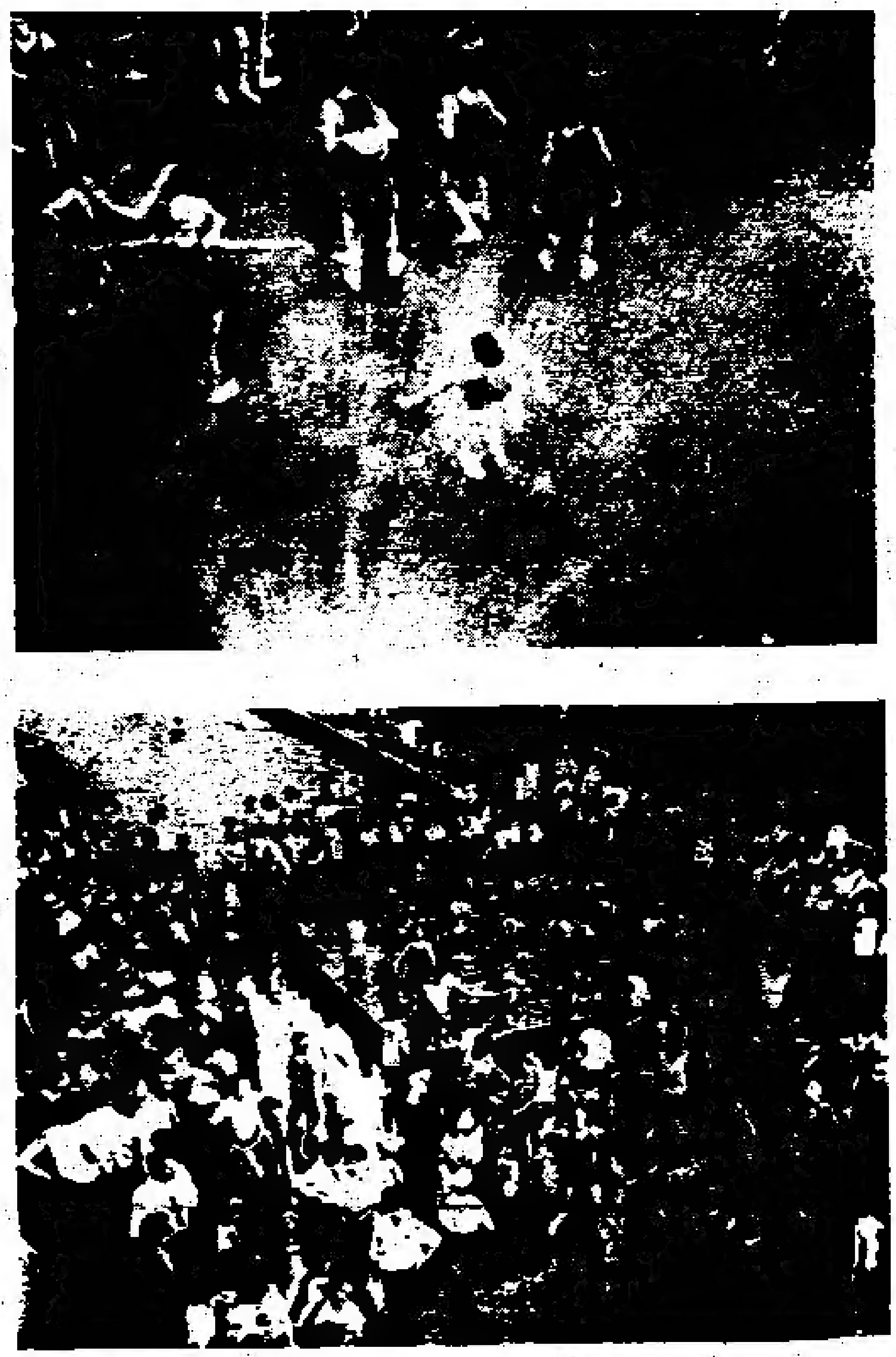
of Canada

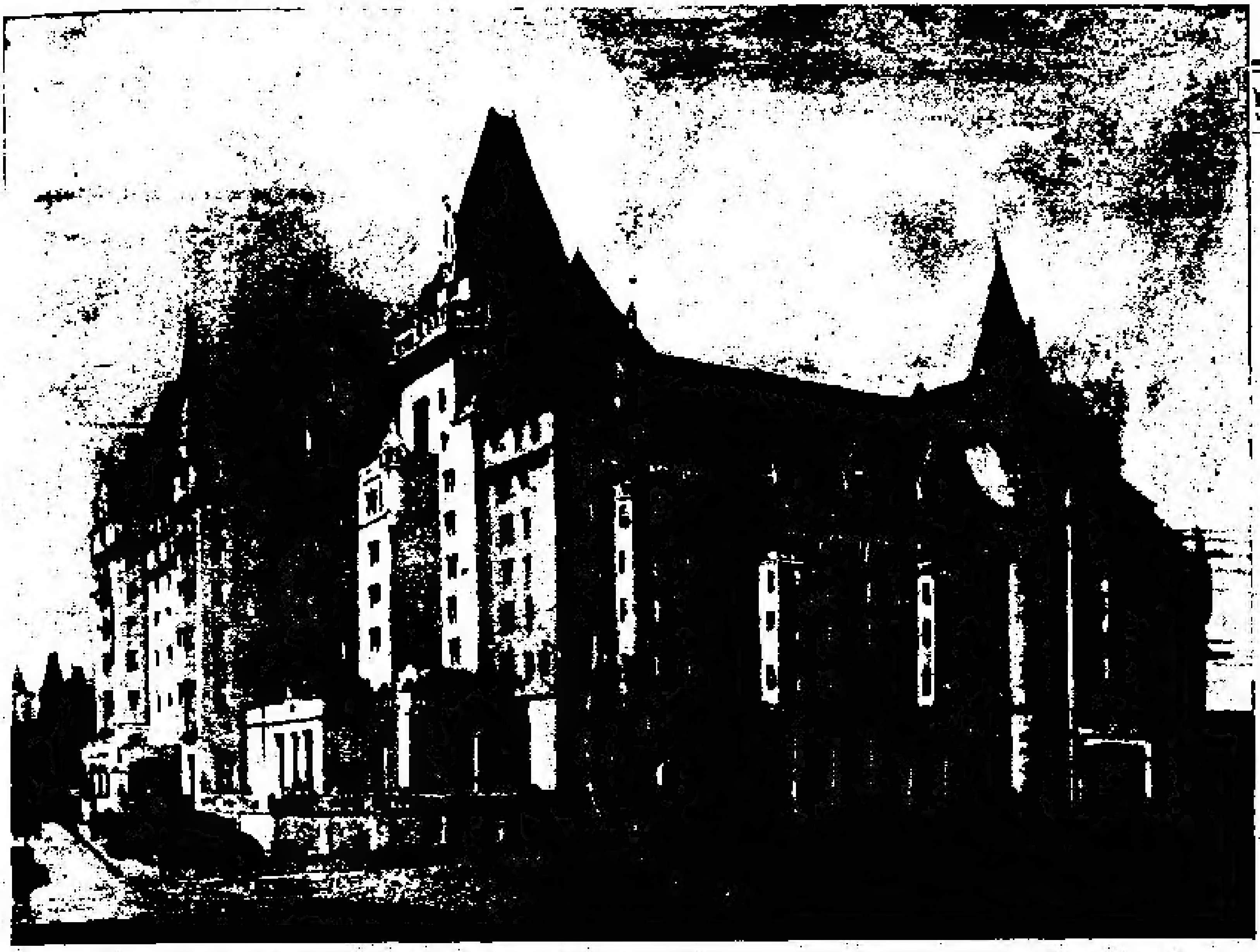
ELECTRIC WELD:—
Positively the finest range Boiler made.
Reliable and Serviceable

Melville Isenberg, son of Mr. and Mrs. S. Isenberg, College Street, whose confirmation took place Sunday, September 7th.

DIRECT PLAY FOR NEIGHBORHOOD HOUSE



During July and August, Colonial Avenue, between Roy and Napoleon, was closed off from traffic on Monday and Thursday evenings from 7 to 9 for organized street play. A program of games was carried out and on several occasions the Kiwanis portable water tank and showers, under the direction of J. Hogan, were used. Miss Ethel Cossman was in charge of the program assisted by W. Campbell, Supervisor of Boys' Games; Misses Felice Vineberg, Elise Vineberg, Mary Vineberg, Irene Held, Eva Cossman, Jean Rabinovitch; and Hyman Chorlton, Charles Bray, Harry Halpern, and Mr. Rabinovitch. Board of Directors: Mrs. M. Berland, President; Z. Levinson, Vice-President; R. Ginsberg, Secretary; Mrs. B. Gardner, Miss M. Vineberg, Mrs. M. I. Sigler, A. Nissenson, I. Ballon, J. Saxe, P. Levy, J. H. Wener, and L. Sperber.



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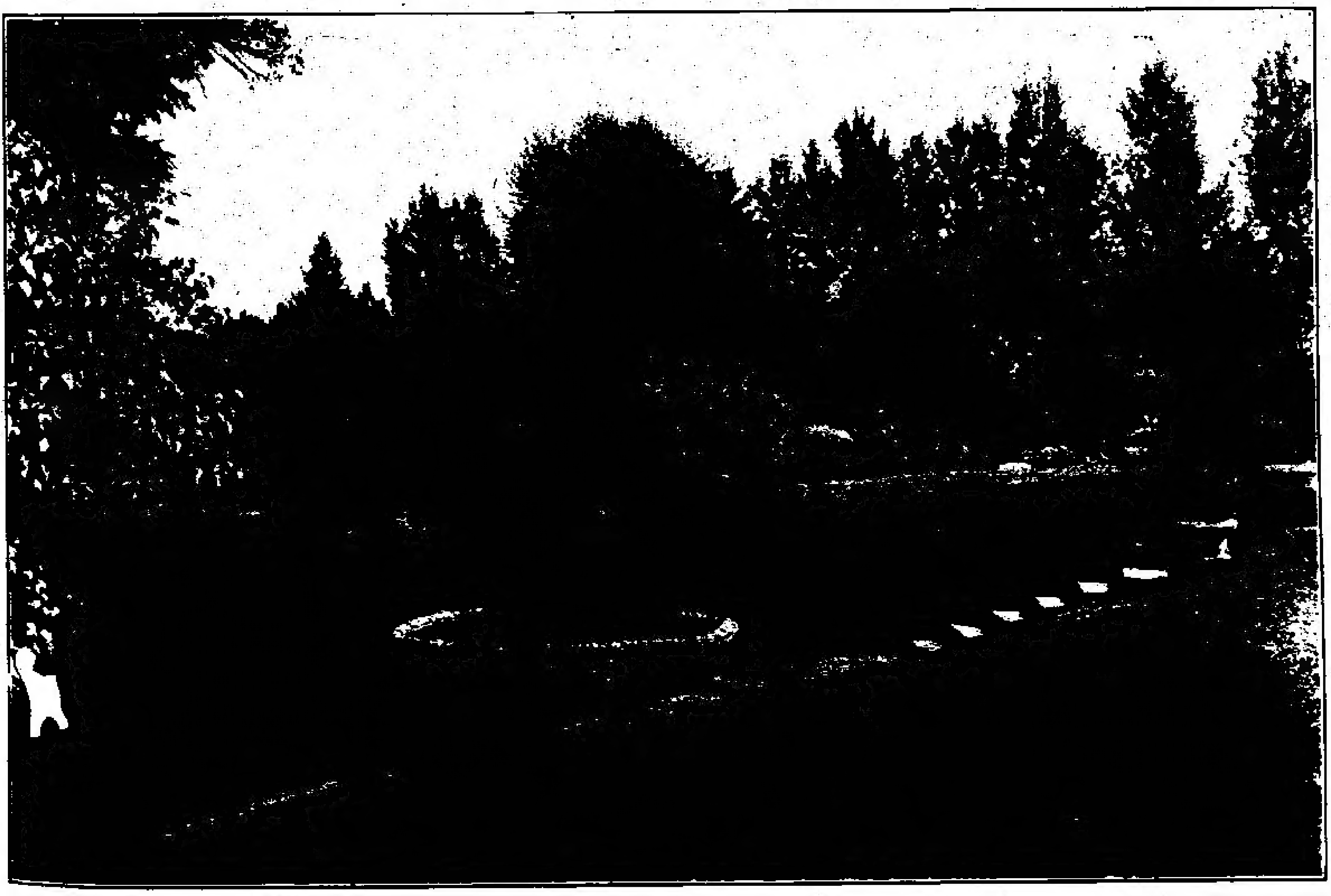
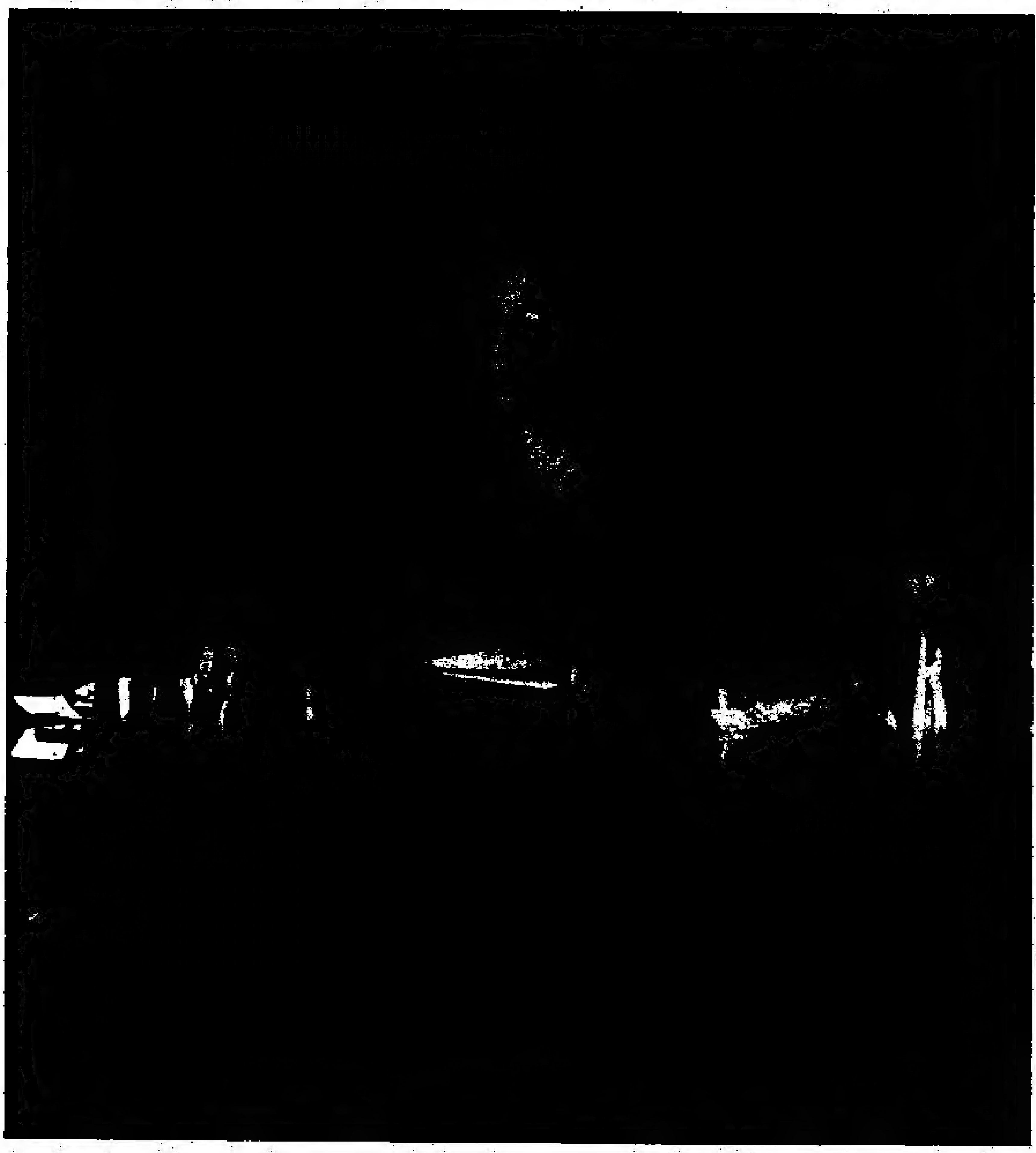


—Associated Screen News Ltd.

Showing a view of the beautiful grounds of York Lodge which was purchased recently by David Dunkelman.



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Nigar Shevki Hanim, a young Jewess of Istanbul, is the first woman in her emancipated Fatherland to engage in the practice of law. Moreover, though only twenty-seven years old, she has attained a versatility (in criminal, civil, commercial and divorce actions) and adroitness widely admired by her masculine colleagues — including her own esteemed father.

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We Take this Opportunity of Wishing you a Happy and Prosperous New Year

Another view of York Lodge recently purchased by David Dunkelman. —Associated Screen News Ltd.

Greetings
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The New Year

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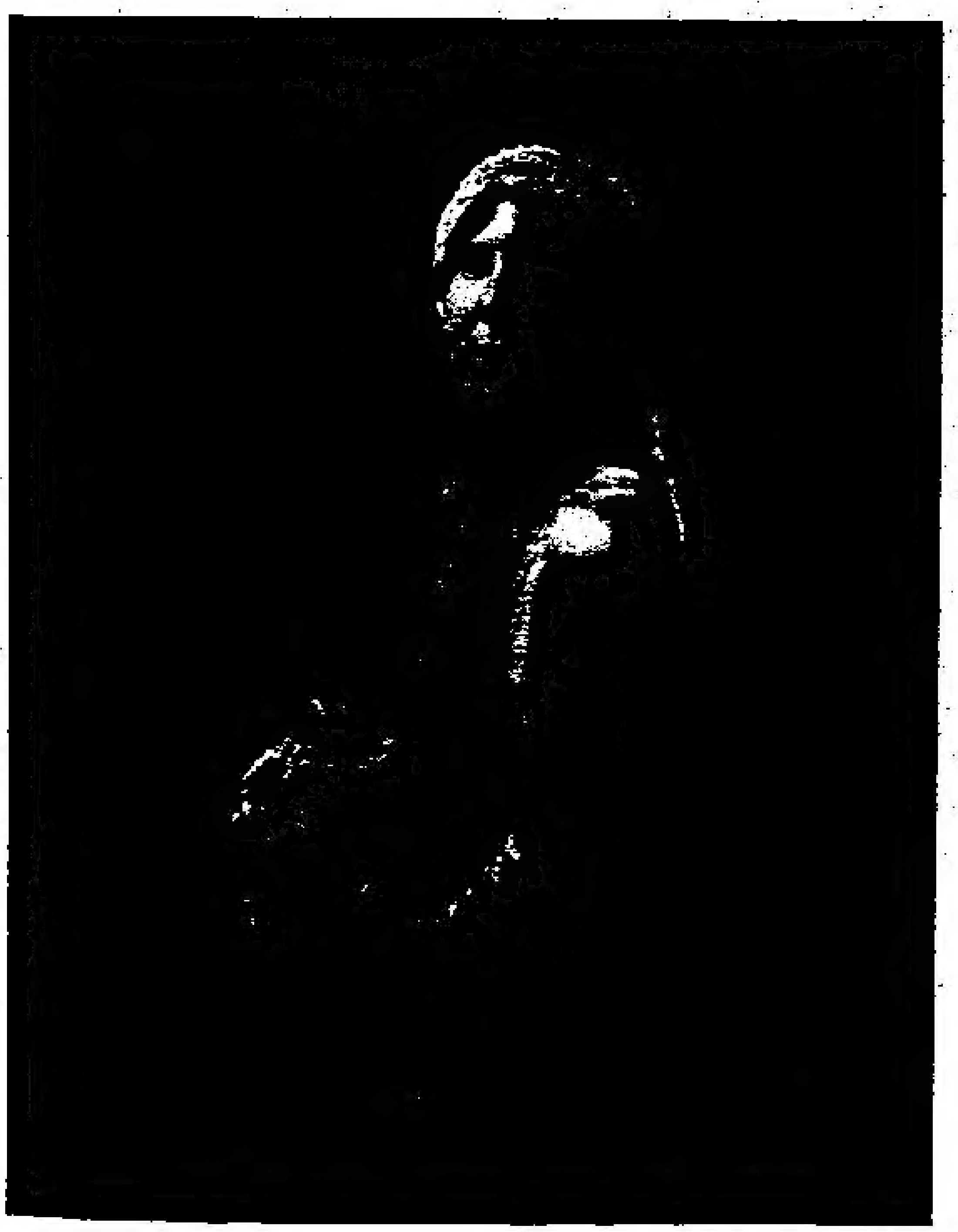
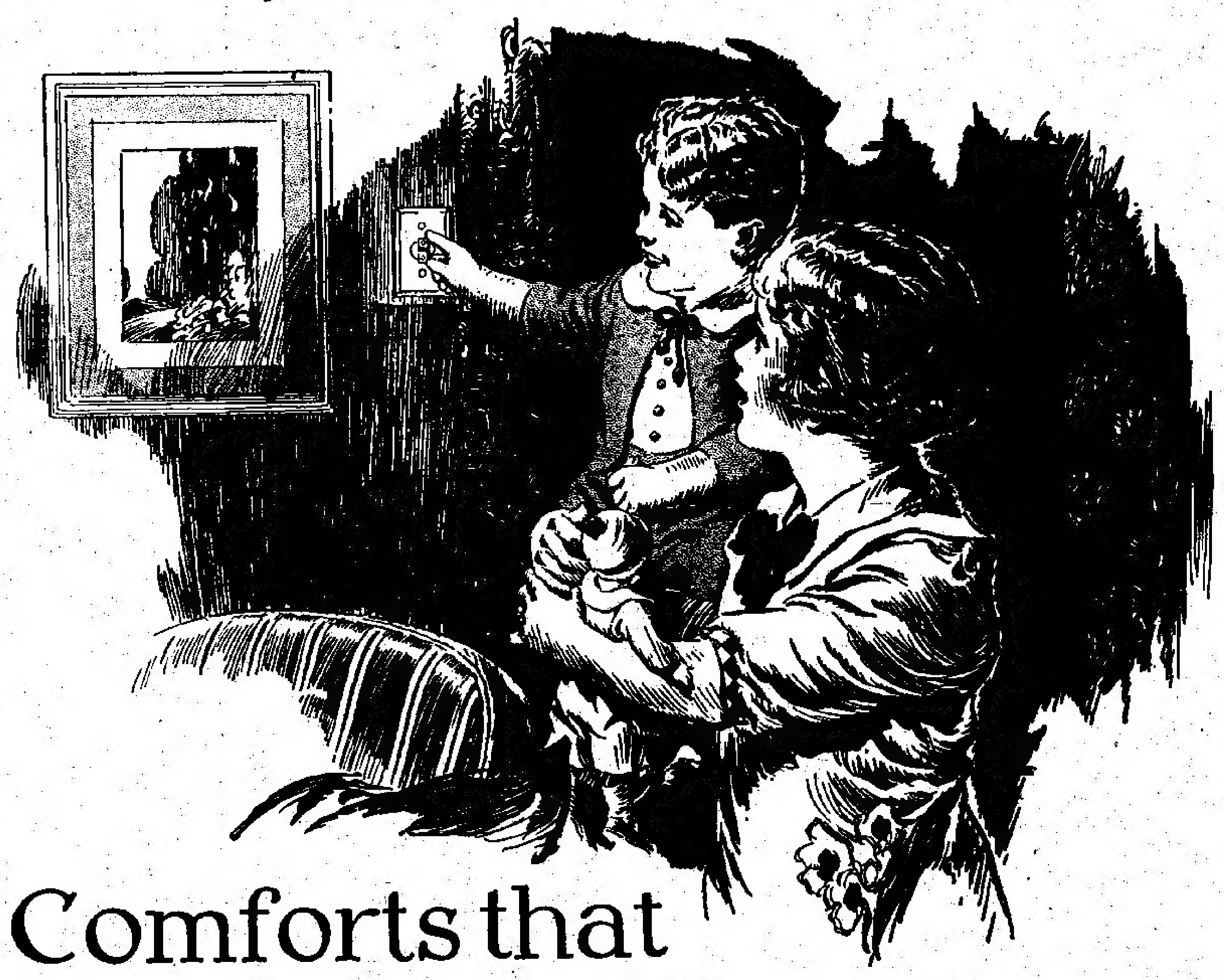


—*Simpson Bros.*

Mrs. Sol Breslin, who before her marriage on September 2nd, was Miss Libby Silver, daughter of Mr. and Mrs. Louie Silver, of Timmins, Ont.

Famous Studio

Mrs. Maurice Rutenberg, formerly Miss Rosemary Goodman, daughter of Mr. and Mrs. Elis Goodman, whose marriage to Maurice Rutenberg son of the late Mr. and Mrs. Casper Rutenberg took place June 8.



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Comforts formerly worth a king's ransom now are ours for a few cents a day. Small wonder then that the modern electrified home has become the most enviable and envied spot in the world!

Three out of four Canadian homes now have electric power . . and in these wired homes Canadian General Electric is constantly extending the benefits of electricity by making available such products as Radiolas, Edison Mazda Lamps, Hotpoint Electric Servants, General Electric Refrigerators and Telechron Electric Clocks.

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HEAD OFFICE, TORONTO: SALES OFFICES IN ALL PRINCIPAL CITIES

5690 IN REVIEW

(Continued from page 64)

Palestine. This incident gave a Socialist member of Parliament an opportunity to call attention to the evil plight of the Jews and to ask why the Government does not extend protection to its own Jews.

The fact that disgraceful disorders occurred in Budapest, in October 1929, at about the same time as did the student riots in Vienna, has led some to believe that somewhere there is a central authority directing these onslaughts, in an effort to stampede the Governments of the two countries into establishing a rigorous *numerus clausus* as against the Jews.

One result of these conditions is to force many Jews to the baptismal font. In 1928, a total of 316 Jews in Budapest embraced Christianity. According to replies received by the Budapest rabbinate to questionnaires sent to these converts, their desertion from Judaism was, in most cases, a measure of self-preservation, as only their religious affiliation stood in the way of their obtaining employment. At the same time, there is a return movement of converts. Toward the end of October, a Budapest newspaper published statistics showing that during the ten years beginning August 1, 1919 and ending July 31, 1929, no fewer than 1,116 converts, of whom 567 were men, 481 women, and 88 children, formally returned to the Jewish faith.

ROUMANIA

The hopes of many Jews in Roumania and well-informed observers in other countries that with the coming into power of the National Peasant Party, headed by Doctor Juliu Maniu, better times were in store for the Jews of Roumania, were proved baseless during the past year. The Executive Committee of the American Jewish Committee in its report to the members at their annual meeting in November 1928, in referring to the change of government, said: "It is believed that whatever the result may be, the machinations of anti-Semitism will be curbed and the spirit of the Minorities Treaties will be upheld." Subsequent events, however, do not appear to have borne out this optimistic prediction.

The new law for the organization of the Jewish community of Roumania which had been introduced by the Government without consultation with Jewish religious or communal leaders, and which met with a storm of opposition, instead of providing for the integration of the unified communal organizations existing in the Old Kingdom and in each of the several territories acquired by Roumania after the World War, provided for the disintegration of these organizations into many independent bodies. On June 26, 1929, a congress of Jewish communities adopted an energetic protest against the proposed measure. Nevertheless, the Government pressed the bill to passage, grudgingly accepting, at the last minute, an amendment providing that the communities be consulted before the regulations for enacting the law be drafted.

Although it had, on first coming into power, shown the intention to suppress student anti-Jewish agitation, the Government soon relaxed its severity. In September it authorized a Christian Students' meeting at Putna which was participated in by Tazlaoanu, a known anti-Semite who was an official in the office of the Minister of the Interior, and which was attended by anti-Jewish disorders, including attacks on Jewish travellers on the railways, and on Jewish shop-keepers in various places through which the students passed. The Government's efforts to investigate these disorders were merely perfunctory. In November, it again authorized a students congress to be held early in December at Craiova, on the agenda of which was the *numerus clausus*, and at

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Dial Telephone Development in Toronto

AMONG the many things for which Toronto is pre-eminent people perhaps do not often think of the significance of her position as a telephone centre. Yet such a position is noteworthy because it may be taken as indicative of wide business and social development that people are telephone conscious.

For it is true that not only is there a higher per capita telephone development in Toronto, but also Torontonians make a wide use of the service. In this respect it is interesting to know that the daily calling rate per telephone in Toronto is perhaps the highest in the world—being almost double that of New York, Chicago, Boston and other big cities across the line. Further, in the point of residence or home telephone development, Toronto is leading the world and ranks sixth in the number of telephones per 100 population for cities with over 500,000 inhabitants. There are at present over 204,000 telephones in service in the city, over 131,000 or nearly 65 per cent of which are operated automatically by the dial system.

This percentage of dial telephones is gradually increasing. Of necessity this change from the old manual operation must be a slow one, but it goes forward day by day with no interruption of service. That this is so is an outstanding tribute to the genius and research study of the telephone engineers.

But it is not only in local service that Toronto is outstanding from a telephone point of view; in addition Toronto forms the greatest long distance center of the Bell Telephone Company. Circuits from as far west as Winnipeg, east from Quebec and the Maritime Provinces, south from Buffalo and the larger American cities find a terminus on the Toronto long distance board. These points are all connected by a vast network of intermediate lines and afford unequalled facilities to the user of long distance service. Extensive studies of present and future requirements for long distance circuits have shown that on the main routes where many circuits are required, lead-sheathed cables provide them most economical and satisfactory type of plant. In addition to the economy to be gained over a period of years, there is the service advantage in greater freedom from storm hazards. Projects at present under way will result by 1932 in a second Toronto-Buffalo and a Toronto-Windsor cable route. This last named route is an important link in the Quebec-Windsor all-cable line which Bell officials plan to have in operation by 1935.

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which inflammator anti-Jewish speeches were made. These were defended in Parliament by the Minister of Education as healthy outgrowths of the exuberance of the youth of Roumania; the Government's support of the Congress was justified by him on the ground that the money given by the Government to the students organizations was contributed by the people of Roumania to their own children. The Government felt compelled to ask Nahum Sokolow, vice-president of the World Zionist Organization, to forego an intended visit to Jassy, because it feared that his coming would intensify existing trouble. Two of the students of the university were expelled, and the right of the Christian Students League to function was withdrawn because members of the League had participated in the disorders. When the Jassy University fracas was discussed in Parliament, the Minister of Justice explained that while the Government deeply deplores, and condemns, such incidents, yet anti-Semitic activity, so long as it is confined to agitation, enjoys liberty of the press and of assembly like other movements.

It would serve no useful purpose to catalogue in this place all the numerous vexations and attacks of which Jews were the victims during the past year. Incidents show that the present Government from which so much was expected in the way of improvement in conditions, has not been able, or, if able, not made a vigorous enough effort to suppress the anti-Jewish disorders, which are a result of the propaganda permitted by previous regimes, and even by the Maniu cabinet as well. In all cases where excesses occurred, the Government expressed its condemnation of violence, promised investigation and the punishment of the guilty, but all too often it tried to minimize the incidents, frequently its tactics were dilatory, and, in a great many instances, the local authorities showed little sympathy with the Government's efforts to suppress disorders, and the trials of those accused of attacks were held under conditions which made convictions impossible.

Jewish leaders in Roumania complain against the Government on other grounds. They charge that it has failed to keep its promise to establish a Jewish teachers, seminary, urgently needed to train teachers for Jewish schools closed by previous cabinets; that the Ministry of Education has reduced the number of hours devoted to Hebrew or Yiddish in Jewish schools; that the full amount of subventions voted for Jewish religious institutions has not been paid; that the Government has established the requirement that no persons may teach in Jewish schools who have not successfully completed a course in normal school—a requirement which is tantamount to the ejection of practically all the teachers in these schools; that Jews are discriminated against in civil service employment; that Jewish officials, particularly in Bukovina and Transylvania, where, under Austro-Hungarian rule, not a few Jews held government post, are dismissed on the flimsiest pretexts, that the War Ministry has forbidden the employment of Jews in military offices; that the law providing for religious instruction for Jewish pupils in state schools is not being enforced; that the Government is delaying the settlement of the political status of thousands of Jews who are not yet citizens of Roumania and yet, at the same time, are not citizens of any other country, although this condition is a violation of the treaty between Roumania and the Allies in the World War; and that Jewish co-operatives have been unjustly dealt with in a new law.

Hope for improvement was reawakened with return of Carol, the son of the late King Ferdinand, and his accession to the throne. Pronouncements by him and by M. Maniu, who after a brief retirement

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returned to the position of Premier, indicated a sincere desire to suppress anti-Jewish violence. But, almost simultaneously with these benevolent declarations, a violent agitation was going on in the southern districts of Bukovina, and attacks occurred at Borsha, Rimpolung, Bama, Balaceana, and Suceava, and at the close of the period under review a state of terror existed among the Jews of this district.

CZECHO-SLOVAKIA

Even this enlightened republic was not free from student anti-Semitism during the past year. The overcrowding of the university owing in part to the operation of restrictions in Hungary, Poland and Roumania, but, to a greater extent, to social and economic changes which have turned a much larger number of young men to the professions, than before the World War, appears to have been responsible for disorders which forced the authorities in November to suspend for a time the admission of foreigners to the German university at Prague, and to endeavor to relieve the situation by transferring some of the foreign students to other institutions. The Government resolutely turned a deaf ear to demands for a *numerus clausus*. Later, in the same month, students of the Czech University held a street demonstration demanding a five percent limit for foreign students. There was a similar demonstration at Bratislava (Pressburg). That the correct cure for overcrowding is not a *numerus clausus*, mechanically limiting the enrollment of students of this or that nationality or race, was the opinion expressed by Thomas Masaryk, the President of the Republic, in an interview published in a Prague newspaper in December. The just and fair way to reduce enrollment was by more stringent requirements for admission based on fitness, applied to all applicants, regardless of their race, nationality, or creed, Dr. Masaryk declared.

A Pitiable indication of the impoverishment which is overtaking many Jewish communities in these lands, was the fact that one of the oldest Jewish congregations in Czecho-Slovakia, that of Wischau, was compelled during the past year to sell its synagogue because of the inability of the community, greatly reduced in numbers by emigration, to maintain it.

One of the most vexations of the many problems resulting from the World War is the determination of the citizenship of persons whose nationality was not clearly defined in the peace treaties. An attempt to solve this in Czecho-Slovakia was made in 1930 by an introduction in the Parliament of a bill which is so drawn as to confer citizenship upon many Jews who came to Czecho-Slovakia as refugees in 1915 and after.

JUGO-SLAVIA

The only event worthy of note in this country was one of great importance, namely, the passage of a law recognizing the Jewish religion as on a par with other religious communities. This law, which came into force late in 1929, establishes two congregational bodies to include all the Jewish congregations in the country—the Union of Religious Communities, representing the neolog congregations, and the Association of Orthodox Jewish Religious Communities, representing the orthodox congregations. These two bodies are made the official representatives of the two wings of Judaism.

All Jews belong to communities in the places in which they live, and the law makes provision for the amalgamation or dissolution of existing, and for the organization of new communities. These communities collect their own revenues, and the State is required to help them collect taxes legally imposed. The

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financial means for maintaining the communities are to consist of income from property, religious taxes, subsidies and donations, grants from local governments, and a subsidy from the State. Synagogues and buildings for educational and charitable purposes are free from taxation; and official correspondence of the communities and of the two supreme bodies are exempt from postal and telegraphic charges. All Jews who own property enjoy revenue, or earn a livelihood are under obligations to pay taxes for the support of the community in which they live.

The law makes provision for the appointment of a chief rabbi upon the recommendation of the Minister of Justice, from among three candidates nominated jointly by the neolog union, the orthodox association, the communities, and the rabbis. The chief rabbis to be president of the two rabbinical synods, representing, respectively, the orthodox and the neolog rabbis. The law makes provision further for the election of rabbis and other functions stipulating that the qualifications of candidates are to be specified by the chief rabbi and the two synods.

Jewish religious instruction is to be given to all State and private schools which are attended by Jewish pupils; the curricula are to be prescribed by the Ministry of Education, upon consultation with the synods. Religious teachers in the State schools are to be appointed by the Ministry of Education from among candidates proposed by the synods. The existing Jewish theological seminary, a neolog institution, is recognized as a legal school and is to be conducted by the Union of Jewish Communities; should an orthodox seminary be established, it is to be supervised by the Association of Orthodox Jewish Communities; in the absence of facilities for training rabbis in the country, they may be trained abroad.

Jewish State and communal employees, soldiers, and students are to have legal holidays on the first and second and the two last days of Passover and Succoth, two days Shebouth, two days Rosh Ha-Shanah, and one and one half days Yom Kippur. The Jews of Jugo-Slavia were greatly pleased with this law, and, through their representatives, thanked the King for the excellent facilities which it provides for the organization of the Jewish religion.

POLAND

In February, a correspondent of the New York Yiddish Daily, the Forward, transmitted a heartrending account of the material sufferings of the Jewish population. This is caused in part by the fact that the Government is gradually taking over various enterprises formerly under private ownership, and that in this process the Jewish workers are expelled. This is especially true of such industries as tobacco, alcohol, lumber, and salt-mining. He instanced also the failure of the Government to give Jews employment on public utilities. Of the 4,342 people employed on the municipal trolley lines in Warsaw in 1928, there were only two Jews; in 1929 no less than 1,500 workers were added, of whom only 4 were Jews. In 1928 there were 1,857 persons employed on the waterworks system of Warsaw, of whom about a score were Jews; in 1929, more than a thousand new workers were added and all the Jews expelled. Altogether, this correspondent averred, the city employs a total of 20,000 persons, of whom only 50 are Jews, whereas no less than one-third of the population of the city are Jews. The burden of taxation is so divided as to bear most heavily upon the urban population, and extremely lightly upon the agricultural population. Jews also experience tremendous difficulties in entering the skilled trades, because the guild law requires a knowledge of Polish for admis-

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sion to a guild; apprentices are also required to attend trade schools at night, which very few Jews find it possible to do because of the savage hostility which they meet from non-Jewish students.

There were many discussions regarding this situation during the year. All that these conferences could do was to resolve to petition the Government to take steps to improve conditions.

In the Sejm, the economic status of the Jews was brought up again and again by Jewish deputies, especially by Gruenbaum. Over and over again, he cited facts to prove that many Jews had been taxed out of business. At the end of 1929, he and other deputies submitted an interpellation asking the Government to explain why the Jewish population, which constitutes 11% of the total should pay 40% of the direct taxes, and why in spite of bearing this heavy burden, the Jews do not have elementary schools in proportion to their numbers, and certainly not to the taxes which they pay; the interpellation pointed out that while 70% of the German children, and 69% of the White Russian children, are provided with elementary schools, there is such provision for barely 50% of the Jewish children, the Jews thus being forced to maintain supplementary private schools at their own cost. The interpellation also pointed out that the law which provides that where Jewish children are in a majority, they are to be given instruction in the Jewish religion, is being violated in many places, and that in schools where the Jewish religion is taught, the teachers must be paid by the Jewish communities, whereas the teachers of the Christian religions are paid out of the general budget; furthermore, less than half of the elementary schools excuse Jewish children from attendance on Saturdays; discrimination against Jews in the matter of appointment as teachers was also charged in the interpellation.

In January, Deputy Gruenbaum presented figures which show that while the languages of other minorities were used as languages of instruction, Yiddish was not used in a single public school in Poland, and that an overwhelming majority of the teachers in the government schools attended by Jewish children are non-Jews, the subject of the inequality of the taxation burden was seriously gone into by the Jewish deputies. They appointed several of their number as a special committee to study this matter and to prepare a tax project which would give relief to commerce and industry. The Jewish deputies warned the Government over and over again that the impoverishment of the Jewish population could not be achieved without doing irreparable damage to the entire economic fabric of the country. Early in the spring of 1930, the Government announced that there was to be a reduction in the turnover tax. The encouragement which this awakened in the hearts of Jewish merchants was short-lived, for, just before the beginning of the new fiscal year, the proposed reduction was cancelled. In June 1930, the Jewish deputies submitted to the Government once more a comprehensive memorandum on the economic status of the Jewish population in which they declared that the problem of saving the Polish Jews has not become one which is vital to the welfare of Poland as a whole.

The Polish universities also were the scene of anti-Jewish demonstrations. These took place at the University of Cracow, in November, and at the Anatomical Institute of Warsaw University, in March. The trouble at the latter was caused by the demand of the non-Jewish students that the Jews provide their own corpses for dissection. The question of providing Jewish medical students with cadavers was a topic

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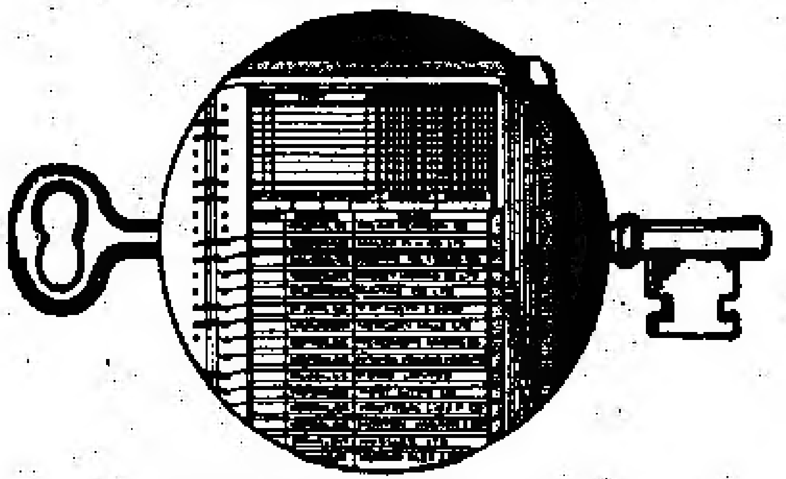

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of lively discussion in the Jewish community. After the disorders at the Anatomical Institute and the declaration of the dean that he would not admit the Jewish students unless they provided their own cadavers, the Jewish burial society of Warsaw decided, with extreme reluctance, to provide corpses. The Kehillah decided to turn over to the Anatomical Institute the corpses of those Jews who died in hospitals and whose bodies were not claimed by relatives within forty-eight hours of their death.

A number of events in connection with Jewish communal life should be noted. In October 1929, the Warsaw Kehillah decided to withhold subsidies from all Jewish schools in Warsaw which do not require the pupils to wear a headgear while receiving instruction in religion. This decision aroused a great deal of criticism, especially on the part of those elements who conduct the Yiddish secular schools. These elements appealed against the decision to the Joint Distribution Committee and several other organizations in the United States and in other countries. In the same month a cornerstone of a building which is to house an institute for the study of the Yiddish language and literature was laid in Vilna with impressive ceremonies. At a conference of the supporters of this institute, an annual budget of $60,000, of which $25,000 is expected to come from the United States, was decided upon. In June, in the presence of nearly 15,000 Jews from all parts of Poland and neighboring countries, a new Yeshivah was dedicated Lublin. In March, plans were laid for a joint campaign for the collection of funds for the four largest Jewish relief organizations namely, the Ort, the Toz, the Hias, and the Union of Orphan Homes. The campaign was to be conducted along American lines and its objective was 11,600,000 [illegible]ty.

LITHUANIA AND LATVIA

The economic status of the Jews of Lithuania is even worse than that of their brethren in Poland. A fact-finding commission which visited the country in the summer of 1929, under the auspices of the Federation of American Jews of Lithuanian Descent, reported that the situation of the Jews is almost helpless. The country, which is largely an agricultural one, has practically no trade relations with important European centers, and has very little domestic commerce, with the result that the Jews, who were to a great extent traders before the War, have almost no means of earning a livelihood. "It is hardly an exaggeration to say," said the Commission, "that about seventy-five percent of the Jews await impatiently the funds which are sent from America."

Political conditions improved with the fall of the reactionary government of Waldermaras in September. One of the first acts of the new government was the dissolution of the "Iron Wolf," a terroristic organization, somewhat similar to the infamous Awakening Magyars of Hungary.

The existence of Jewish schools has recently become extremely difficult because of a government ruling for the use of Lithuanian as the teaching language in all schools, state and private. On the other hand, the Government abolished the compulsory Sunday rest law, except in the capital, thus somewhat relieving Jewish businessmen who had been suffering materially because they could conduct their businesses only five days per week.

RUSSIA

The world-wide protest against the persecution of religion in Soviet Russia during the past year served to bring the religious phase of the life of the Jews to the foreground.

Under Soviet law, the confiscation of synagogues, as of the houses of worship of other faiths, is legal on various pretexts; the alleged failure of the congregation to maintain the synagogue, the presentation of a petition bearing a certain number of signatures, which may be easily obtained, to the effect that the building is no longer required by the community, the charge that the edifice is in a dangerous state of disrepair, are among the many grounds upon which these buildings revert to the State and are converted to the uses of the pro-

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letariat. In July 1929, a new form of conversion was introduced when a synagogue in Keneshma, the Ukraine, was turned into an apartment house. In the following month, thirteen synagogues in the Ukraine were taken over in addition to thirty small buildings which were turned into workmen's homes. Statistics published in December showed that a total of 646 synagogues have been seiged since the Revolution. In February, the League of the Godless made great efforts to secure the Great Choir Synagogue in Leningrad for headquarters. In March, following the world-wide protest, the Central Executive Committee of the Communist Party issued a public announcement demanding moderation in the matter of the confiscation of church edifices. The Ukrainian Central Executive Committee ordered its legal department to make up a list of the local Soviets which had closed churches without the sanction of the Government, establishing the fact that in some cases the local authorities had acted arbitrarlily in this direction.

Efforts on the part of the Jewish Communists to interfere with the celebration of the High Holidays and of the Passover were more unsuccessful during the past year than ever before. In August, the Jewish Section of the Communist Party appointed Yom Kippur as a day on which Jewish workingmen should go to work and contribute their day's earnings toward the industrialization funds of the Soviet; later they changed the day to the second of Rosh Ha-Shanah. The High Holidays were widely celebrated, although a number of Jewish laborers did work on them.

In the early part of 1930, plans were laid in the Jewish colonies for the organization of copoeratives to bake matzoth for the coming Passover. The Jewish Communists warned the Commissariat of Trade against the importation of matzoth. In March, the Atheists League opened a campaign against the celebration of Passover and of Easter, aided by the Federation of Soviet Labor Unions. Fearing that the machinations of the Jewish Communists would make impossible the importation of matzoth, and believing that it would be difficult to produce flour that would be *kosher* for Passover, the rabbis of Russia declared that an emergency existed permitting the use of *chometz* flour for the baking of matzoth. In the meantime, the Central Association of Cooperative Stores forebade the sale, in its establishments, of matzoth, wine, or other Passover supplies.

In April, the White Russian Jewish Communists decided to utilize the Passover season for an appeal for the gift by Jews of ritual articles to be sold for the benefit of the five-year industrialization campaign. This was in the line with the new policy of moderation of the Communist Party. The Atheists League warned their followers against compelling Jews to refrain from celebrating the Passover, and the Yiddish Communist press adopted a very mild tone, suggesting that even in the matter of the collection of ritual articles, only voluntary gifts be accepted. Thanks to the emergency decree of the rabbinical authorities, matzoth were plentiful; the synagogues in Moscow were crowded on the first day of Passover, and in some towns in White Russia the Jews celebrated the Seder and then attended anti-religious meetings; many artisans did not work on the first day of Passover.

The legal prohibition against the teaching of religion in classes was rigorously enforced during the past year.

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Efforts to discourage the observance of Jewish rites were also made. In December, two Jewish physicians were sentenced to three months' imprisonment, each, for having circumcized a Jewish child in the municipal hospital of the town in which they were employed; they were accused of performing a "Barbaric rite," and violating thereby the law which calls for the separation of Church and State; the defense of the physicians was that the operation was made for hygienic and not for religious reasons. If we are to believe the Yiddish Communist newspapers, many Jewish women in Russia have abandoned the ceremony of candle blessing on the eve of Sabbaths and festivals and have donated their candlesticks to the industrialisation fund; other ritual articles of gold or silver were also contributed, as well as rings, pearls, earings and samovars. In the city of Fastov, the local authorities confiscated five matsoth-baking machines for the benefit of the industrialization fund. Throughout Ukraine, praying shawls, phylacteries, and books of Jewish lore were collected to be sold as junk, the proceeds to be used for the purchase of tractors.

In the matter of *kashrath* the Ukrainian Government was faced with the dilemma last December. The Vienna Kehillah offered to buy a large quantity of *Kosher* goose fat for the coming Passover, provided a representative of its own were permitted to supervise the preparations of the fat. On the one hand, the Ukrainian Department of Commerce was anxious to acquire the gold; on the other hand, it was reluctant to recognise the religious requirements of the Vienna Kehillah; the latter consideration prevailed in the end.

The lot of rabbis and other religious functionaries of Russia was a hard one during the past year. In October, eleven elderly Jews of Leningrad, the Administrative Committee of the Kehillah, were sentenced to imprisonment at hard labor for conducting communal activities, when all that they did was to appeal for funds for remodelling the synagogue, and subletting to an artisans' cooperative, some of the rooms in a building housing a *mikveh*. It would have been strange if all the anti-religious propaganda went on without succeeding in breaking down the morale of part of the Jewish population. There were cases of rabbis and other functionaries who publicly announced that they had become atheists. The reaction of the Yiddish Communist press to these incidents was rather curious; they expressed distrust of such rabbis.

In Februray, a new rule was announced in the Kiev region forbidding the telegraphic offices and the postal authorities to deliver telegrams or letters to religious organizations and functionaries.

The most notorious case of persecution of religious functionaries was the arrest, in February, of fourteen leaders of the Minsk community, including several rabbis; in some manner the report reached Warsaw that these persons were to be executed, and the Warsaw rabbinate sent frantic appeals to Jewish leaders in various western countries for intervention to prevent the threatened executions. Eleven of the fourteen persons arrested were soon released, while the others were freed sometime later. After their release, the rabbis signed a statement which was made public, denying that there was any persecution of the Jewish religion in Russia and expressing indignation at Jewish leaders abroad and at the Pope for their attacks upon the Soviet attitude toward religion. Obviously, these rabbis signed this document under duress.

In December, the Soviet Government dissolved the two leading Jewish cultural associations in Russia. — Ope, the Society for Spreading Culture Among the Jews, which had been in existence for over seventy years, and the Jewish Museum of the Ethnographical and Historical Society; a special commission was appointed to take over the huge library of the Ope, considered one of the most famous of its kind in the world; the exhibits at the Jewish

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Museum were made part of the Government Museum. In February, the *Jewish Telegraphic Agency* stated that a large number of the religious books which had been confiscated by the Soviet Government in its war on religion, had been shipped to Soviet agents in the United States for sale to Jewish libraries and private collectors.

The Russian press published very few items regarding the Zionists during the past year. In December, it was reported that nearly four hundred Zionists had been arrested and imprisoned in Odessa, and in January, a report reached Berlin that after the anti-Jewish riots in Palestine during the preceding summer, the persecution of Zionists in Russia was intensified. On January 10th, thirteen prominent members of Zionist Organizations in Moscow were arrested and sixty-five others compelled to give their parole not to leave the city; the arrested Zionists had been found with copies of the report of a meeting of the American Jewish Congress, including a speech of Rabbi Stephen S. Wise attacking the Soviet anti-Religious policy.

Next to religion in degree of interest to the Jews of western countries, but of first importance to the Jews of Russia, was the economic problem; the question of how to go on living appears to be the most urgent of all. An event which may prove of great significance insofar as the welfare of those Jews who have formerly been *lishentzy* "deprived" or declassed, is concerned, was the issuance in June last of a decree ordering that steps be taken by government organs to convert all impoverished Jews in the small towns of White Russia and Ukrainia into artisans during the coming year.

The work of settling Jews on the land made considerable progress during the year. In February, Dr. Joseph Rosen, the director of the Agro-Joint and of the American Society for Settling Jews on the Land in Russia, announced that in 1930 a total of over fifteen million roubles was to be devoted by the government to this work, in addition to four million roubles which were to be contributed by foreign organisations; the program on which this money was to be spent included the placing of over 30,000 persons in industry or under training to work in factories.

In April, however, those directing the agricultural colonization were somewhat disappointed because a very small proportion of the number of Jews who were expected to settle on the land in that month actually appeared. This phenomenon, it was explained, was due in part to the decree which changed the status of Jewish artisans and *lishentzy*, in part to the unpopularity of the collectivization scheme, and in part to the refusal of the Ozet to help ex-traders to settle on the land.

The Bira Bidjan project in the Far East, which is a pet scheme of the Ozet in Russia and of the Icor (Jewish Colonization Organization for Russia) in the United States, appears to have all but failed. The Icor had sent a commission of American experts to look into the agricultural possibilities of the region; this commission had reported that the territory was similar to the western part of the United States before that section was cleared by pioneers; the land was fertile and possessed many natural resources, but there is a heavy rainfall all summer long, which precludes the raising of wheat but is favorable to the cultivation of rice. In January, however, the Far Eastern Council of the Communist Party openly charged that the Bira Bidjan colonization scheme has thus far been a failure owing to the mismanagement of the Ozet's representatives; the latter admitted that only 2,500 hertares were being tilled and that only 400 families were actually permanently settled on the land. At the same time, control of Bira Bidjan was given to a government commission consisting of representatives of various economic bodies, for the purpose of general development and not especially as a region for Jewish agricultural colonization.

The collectivization of agriculture was as unpopular among the Jews as among the rest of the population. The hue and cry raised

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against the so-called "Kulaks" or rich peasants was taken advantage of by Jewish Communists to harrass those Jews who appeared to have been unusually successful in their agricultural calling. There were several classes of violence perpetrated by Jewish peasants. In March, it was reported that the Crimean colonies were in danger of foregoing their spring sowing because the horses that had been collectivized had been so poorly cared for that they were unfit for field work; besides, forage was lacking. The relaxation of the efforts to collectivize the farms went hand in hand with the policy of moderation with regard to anti-religious agitation. The manner in which the instructions were given to ease the collectivization drive revealed that force had been extensively used in the Jewish colonies to collectivize them, and that Jewish colonies had been merged with non-Jewish colonies.

In the direction of industrializing Jews who could not be settled on the land, the government continued to be active during the past year, although it was revealed that some of the projects had been unsuccessful. Its efforts to place unskilled Jewish workers in metal factories in the Don region, for example, had failed owing to the hostility of the non-Jews in these factories; the Comzet, the government commission which supervises the agricultural settlement and the industrialization of the Jews, is blamed for this failure because it had sent unskilled workers and had taken no measures to prepare for their reception. The collectivization of artisans was actively promoted; the government ruled that Jews who receive machines from relatives abroad must join cooperatives in order to be permitted to use them. But in spite of all these efforts, 400,000 Jews in the Ukraine alone were on the verge of starvation during the past year.

Although anti-Semitism did not attract as much attention as in former years and the Soviet newspapers were not as eager to publish facts regarding it, yet a number of cases were reported which showed that the situation did not change during the past year. In September, Maxim Gorki, the distinguished author, felt called upon to write an indignant article for *Pravda,* the organ of the Communist Party. The occasion was the distribution of handbills addressed to all Communists urging them to organise a wholesale massacre of the Jews. "Arise, you Russian and other nationalities, and kill the Jews!" said this proclamation. "I ask myself," wrote Gorki, "how it is possible that in the thirteenth year since the Revolution, such sheets can be published? What kind of cultural sphere is it that admits the development of such disgusting filth as anti-Semitism?" He concludes the article by asking whether Communists are fighting anti-Semitism with sufficient devotion and on correct lines. Apparently some Soviet authorities are not as sincere as others in their disavowal of anti-Semitism, for we find a Yiddish Communist newspaper published in Kharkov, capital of the Ukraine, complaining in a June issue, that out of a total of 181,000 workers on the railways in the Ukraine, only 1,581 are Jews, despite the fact that the Central Communist Party had recently adopted a resolution that Jewish youth be absorbed into the railway systems.

A special seminary was established in Moscow to combat anti-Semitic tendencies among the soldiers; each soldier is required to attend lectures on the minority policy of the Soviets, the background of anti-Semitism, and the useful role of the Jews as workers.

Anti-Semitism continues to be prevalent in the factories. The workers are beginning to resent the government attitude toward anti-Semitism, if we may regard as symptomatic the walkout of thirty-five hands in a textile factory, because one of their number had been discharged because of anti-Semitism; the strikers demanded the reinstatement of this worker and the discharge of all the Jewish employees.

The Communists introduced an innovation in their war on anti-Semitism by organizing parties of factory workers to visit the Jewish agricultural colonies in order to convince them that Jews can be productive workers; these groups, upon returning to their factories, are supposed to report their findings to their comrades. There were several cases of anti-Jewish violence in the rural sections and in the colonies. A questionnaire distributed among the pupils in the high schools of Leningrad revealed that anti-Semitism is rife in those institutions. Perhaps the most significant event, insofar as educational anti-Semitism is concerned, was the demand made at a meeting of Communist students in Kiev for a *numerus clausus* to limit the number of Jewish students enrolled in Soviet universities! There was also at least one instance of a ritual murder accusation.

A few miscellaneous items of significance remain to be accorded. In May, the Ukrainian school authorities threatened to liquidate the largest Jewish technical high school in Odessa, which is supported by the Agro-Joint and the Ort and has an enrollment of [illegible] students. The authorities called attention to the fact that inasmuch as this school graduates at least 150 qualified Jewish technicians every year, eventually the entire Soviet industrial organization in the Odessa region will be run by Jewish graduates. The Jewish Communists in Odessa protested against any such step and appealed to the higher authorities to intervene. There has been an increase since

1926 of 60% in the number of Jewish schools and of 72% in the number of Jewish pupils in Russia; there are now 813 Jewish schools in the Soviet union with an enrollment of 121,000. The decline of Yiddish as a vernacular was noted by the Communist press. In October 1929, the Ukrainian Commissariat of Education announced a reform in the Hebrew alphabet, eliminating the special characters used when certain letters occur at the end of words.

TURKEY

The Jews of Turkey continued to suffer from discrimination as a result of the movement for the Ottomonization of Turkey which followed the World War. In August, a number of Jews who had been regularly employed in the shipping industry as clerks were discharged without having been given previous notice, being informed that in future only Moslem Turks were to be employed. In November, the community was greatly excited by the suggestion of the Ministry of Education that Jewish schools discontinue the teaching of Hebrew. Some of the Jewish leaders declared that they would prefer to close the Jewish schools altogether if the Government should insist upon taking this step. No report was received subsequently that the matter had been definitely decided. In March, it was reported that all Jewish students in the medical faculty of the University of Constantinople had been compelled to leave the school, under the pressure of unceasing persecution at the hands of their classmates.

On the other hand, in March, the Government announced its intention to reorganize the school systems of non-Turkish minorities, with the understanding the elementary schools are to be turkish. At the same time, schools of foreign nationalities were prohibited. These two changes will, it was said, lead to the revival of the Jewish schools, and on the other hand, they will be supported by the Government, and on the other, Jewish children now attending missionary schools will be enrolled in the Jewish schools.

PALESTINE

Of course, the outstanding event of the year in Palestine was the outbreak of a section of the Arabs among the Jewish population. The evidence brought out at the inquiry of the commission appointed by the British Government indicated clearly that this was the culmination of various efforts on the part of a faction of the Arabs, which had all along been opposed to the settlement of the Jews on the basis of the Balfour Declaration and of the Mandate, to harrass the Jews and to interpose every obstacle in the way of their peaceful settlement in Palestine. This evidence showed also that the dispute regarding the Wailing Wall was seized upon by these Arabs as the occasion for anti-Jewish agitation among the masses of their people, not only in Palestine but in other lands as well. What happened at the Wailing Wall on the eve of Yom Kippur, September 28, 1928 was described in detail in the preceding review. Following these events, the Moslem leaders continued their agitation against the Jews reiterating the baseless charge that the Zionists covet the possession of the Moslem Holy places. In order to emphasize their ownership of the Wall, they made structural changes, including a breach to permit passage from and to the Mosque of Omar; the Palestine Jewry were aroused by these steps and protested, but the Government declared that it could not object to these changes as they did violate the status quo. Further to harrass the Jews, the Moslems placed a muezzin on the roof of an adjoining building to call the faithful to prayer in a manner which was plainly calculated to disturb those Jews who came to the Wall to pray; in May 1929, dervishes were stationed in a garden adjoining the Wall, these conducted their ritual dances to the beating of drums and

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the clashing of cymbals, so timed as to be loudest when the Jews were congregated for services. This caused trouble requiring police intervention, several occasions.

The hostility of the Moslems against the Jews, insofar as the appearance of the latter before the Wailing Wall is concerned, became so marked that on August 15, 1929, Tisha B'Ab, when a large number of Jews assembled at the Wall, the police authorities kept a close guard to prevent trouble. On the same day, the administration permitted a procession of Jewish youth to hold a protest meeting at the Wall against the government attitude toward the building operations begun by the Moslem. Although this meeting was held under a police supervision and was carried on without any disorder, it inflamed the Moslems, and, on the following day, they held a demonstration. Yelling, "The religion of Mahomet with the sword!" a mob rushed to the Wall and burned prayer books which were kept in its recesses.. It was a Friday and a number of Jews who were present fled; the sexton was injured in the melee. Hundreds of Arabs poured out of the Mosque enclosure, some through the new enclosure, some through the new passage which had been cut in the Wailing Wall. On the next day (Saturday), Arabs kept passing up and down across the pavement in front of the Wall and back and forth through the passage, obviously for no other reason than to disturb the Jews at their devotion; complaints were made to the police but the services were almost over before the latter intervened. On that day and the next there were sporadic clashes between Jews and Arabs in various parts of the city; Abraham Mizrachi, a Jewish youth, was mortally wounded in the course of one of these disturbances. The Palestine administration issued a public announcement giving an account of the events of the 15th and 16th of August, in which the peaceful demonstration of the Jews on Tish A'Bab were placed on the same footing as the violent Arab attacks of the next day. This angered the Jewish population and a delegation called upon the acting High Commissioner, Mr. Luke, and protested against his communique as "inaccurate and insufficient."

August 23rd was the real beginning of what, many believed, was a planned outbreak. It was the Moslem sabbath. Crowds of Arab fellaheen and Bedouins, armed with heavy sticks, clubs, knives, and daggers, entered Jerusalem by various gates, ostensibly to worship at the Mosque. At about 12.30 in the afternoon, the mob began attacking Jews in various parts of the city. Although the events of the preceding week should have warned the authorities that trouble was brewing, they were caught unprepared for what happened. The police were forced to arm a large number of special constables, including eighteen Jewish ex-soldiers and sixty other Jews, but declined the help of five hundred picked young men which was offered by the Acting Zionist Executive. The Arab outrages began in the Old City and spread to the suburbs and thence to other settlements. There were a number of casualties in Jerusalem, Hebron, Motza. Gaza, Haifa, Tel Aviv, Kastinch and Beisan. At Hebron the number of students at the Yeshivah, including twelve American boys, were killed. Jewish settlers evacuated a number of places; in some, they put up a strong resistance and repulsed Arab attacks. On the 27th, yielding to the protests of the Arabs, the Government ordered the special Jewish constables to be disarmed, although the country was by no means pacified; it also ordered the arrest of Jews bearing arms.

In the course of the riots, a Jewish delegation appealed to the acting High Commissioner to issue an official denial of the truth of the rumor that was being spread by the Arabs, that the riots had been started when Jews threw bombs into the Mosque enclosure, but Mr. Luke declined to issue such a statement as he could not believe that such a rumor had been spread. In the meantime, Sir John Robert Chancellor, the High Commissioner, who had hurried back from

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England, arrived in Jerusalem. On September 1st, he issued a statement expressing horror "at the atrocious acts committed by bodies of ruthless and blood-thirsty evildoers, of savage murders perpetrated upon the defenceless members of the Jewish population regardless of age and sex, accompanied as at Hebron by acts of unspeakable savagery, of the burning of farms and houses in towns and country, and of looting and destruction of property." He went on to say that, in view of recent events, he would suspend all conversations with His Majesty's Government regarding constitutional changes, which, at the request of the Arab leaders, he had begun during his stay in London. This proclamation enraged the Arabs because it implied that Jews were the innocent victims, whereas the Arabs had been attempting to give the impression that the Jews were the first to attack.

On September 5th, the Vaad Leumi, the chief rabbis, and the Agudath Israel submitted a memorandum to the High Commissioner, charging that the riots had been fomented and that the Palestine Government had failed to heed repeated warnings or to deny calumnies, and had acted in such a way as to give the Arabs the impression that the Government was condoning their acts; the memorandum declared that the riots could have been stopped at their incipiency if there had been a courageous show of force, and that the Government had been criminally dilatory in defending Hebron and Safed, after clear signs of trouble had been given; the memorandum concluded with demands for an investigation, the enlargement of the constabulary, the legalization of Jewish self-defense units, the release of Jews arrested for bearing arms, the arrest and trial of all guilty of violence, instigators, and officials who had been derelict in their duty, the payment of compensation to victims who were injured, the repair of property, the relief of the sufferers, and the fining of Arab villages whose inhabitants had participated in the outburst.

The more violent of the outbreaks ended on August 29th with the attack on the Jewish quarter of Safed; thereafter there were minor skirmishes in other settlements, but the troops who had arrived in the meantime had the situation fairly well in hand by September 1st. A few days later, the Arabs resumed their building operations at the Wailing Wall. In October, apparently as a concession to Arab sentiment, the Government informed the chief rabbi, A. J. Kook, that the reading of the Torah at the Wailing Wall would be permitted only on the first and seventh day of Succoth.

The Arab outbreaks began at about the time that the enlarged Jewish Agency was being organized in Zurich, Switzerland. This new body promptly issued a statement signed by Dr. Weitsmann, the President of the World Zionist Organization and of the Agency, Lord Melchett of London, and Felix M. Warburg of New York, protesting against the attacks and expressing the determination of the Jewish people not to be deterred by them from the sacred task of building a Jewish National Home in Palestine. On September 12th, there were meetings of the General Council of the Zionist Organization and the Administrative Committee of the Jewish Agency in London; the latter sent a deputation to wait upon the Colonial Secretary, Lord Passfield, who gave them assurances of the Government's intention to carry out the pledges of the Balfour Declaration. The Administrative Committee also adopted a set of resolutions expressing its indignation and horror at the recent atrocities, paying tribute to those who had lost their lives, extending sympathy to the families of the fallen, placing on record its profound admiration of the steadfast courage displayed by all sections of the Jewish population of Palestine, and affirming its belief that the outbreak might have been prevented by greater foresight and more adequate preparation on the part of the authorities; the resolutions further declared that the outbreaks bore every indication of a carefully premeditated plan, protested against the disarming of Jews engaged in self-defense, and urged that an adequate number of Jewish volunteers be forthwith enrolled as special constables; the relief of Jewish sufferers was also demanded and the expectation that the Palestine administration would make full compensation for the losses and damage sustained by the Jews was expressed. The resolutions concluded with a request for the regulation of the question of a Wailing Wall without delay and for the allottment to the Agency of a substantial number of

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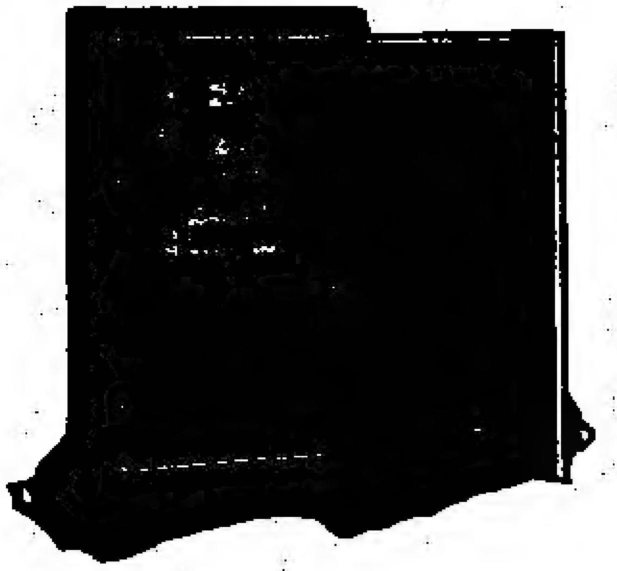

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immigration certificates, and with the expression of satisfaction over the reaffirmation by the government of the policy laid down in the Mandate and in the Balfour Declaration, and of the hope that appropriate means will be found to give practical expression to this Declaration.

In the meantime, the Government had announced the appointment of a commission of inquiry into the Palestine disorders, to be headed by Sir Walter Shaw and to include representatives of the three political parties. According to the announcement, the commission were to "inquire into the immediate causes which led to the recent outbreaks in Palestine and make recommendations as to the steps necessary to avoid a recurrence. Government officials explained also that the commission will not be required to consider questions of major policy but was to confine itself to the recent outrages and their causes. The two communities in Palestine were to be permitted to engage counsel to appear before the commission and to examine or cross-examine witnesses. The commission sat from October 24th to December 27th in Palestine; they drafted their report on March 12, 1930 and it was given publicity at the end of the same month.

The Palestine Arabs had, in the meantime, sent a delegation to London. This was instructed to make representation to the British Government, and was informed by the Colonial Office at the outset that only questions within the terms of the Mandate could be discussed and that any proposals outside of these terms could not be received.

After several conferences with officials of the Colonial Office, at which the Arabs did make demands for constitutional changes incompatible with the obligations assumed by Great Britain under the Mandate, this delegation returned to Palestine.

In Palestine, the Arabs continued agitation against the Balfour Declaration. On November 2, 1929, the twelfth anniversary of the Declaration, all Arab workingmen struck, and all Arab stores were closed. Some shops displayed small black banners bearing the inscription "Down with the Balfour Declaration!" Immediately after the pacification of the country, Arab leaders urged the masses to boycott Jewish stores. In February, about one hundred Arab merchants met at Jerusalem to devise means of developing Arab commerce and industry in the country to such an extent that they no longer would be dependent on Jews and not need to deal with them; one leading merchant was to be appointed in each business street to prevent Arab merchants from buying from Jewish wholesalers, and to order a boycott by retailers of any Arab wholesaler who was found to be trading with Jews.

Efforts to bring about a *modus vivendi* between Arabs and Jews were begun early in the fall by the Brith Shalom Society organized for that purpose, and headed by Dr. J. L. Magnes, the dean of the Hebrew University. In a statement issued early in October, this society declared that the recent riots were the result of a threefold breakdown, namely, that of the British Administration, the Arab policy, and the Zionist policy. Later, Dr. Magnes suggested that the Arab-Jewish problem could be solved by the establishment of a parliamentary government upon the guaranty of free but controlled Jewish immigration, the preservation of Jewish cultural institution, and unrestricted right of Jews to settle on the land. His views met with a great deal of opposition in Palestine and in other Jewish communities.

When the report of the Shaw Commission of Inquiry was published at the end of March 1930, it aroused a storm of protest because it completely exculpated the Palestine administration and, while it blamed the Arab leaders, appeared to seek justification for their attitude.

The report was signed by all the commissioners, but there was appended to it a statement by Mr. Harry Snell, the Labor member of the Commission, who stated he was unable to associate himself with some of the criticisms and conclu-

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sions in the report and that he wished to make clear that his signing it did not imply agreement with the general attitude of the Commission toward Palestine problems. Mr. Snell attributed much more importance to the Arab agitation as a cause of the riots than did the Commission; he differed with the Commission also in his attitude toward the responsibility of the Palestine administration; he expressed the view that, with regard to the question of immigration, what was needed most was a change of attitude on the part of the Arabs, who had been encouraged to believe that they had suffered a great wrong and that the immigrant Jew constitutes a menace to their livelihood and their future; he acquitted the Jewish authorities of all blame in the matter of acquisition of land; and he recommended that every effort should be made by Jewish leaders to remove the misapprehensions of the Arabs in order to prevent the existing hostility from becoming permanent.

In May, the Jewish Agency submitted to the Secretariat of the League of Nations for the information of the Mandates Commission, a memorandum consisting of a critical analysis of a report of the Shaw Commission and registering numerous criticisms of, and objections to, that report. The entire subject of Palestine was being discussed by the Permanent Mandates Commission of the League of Nations while this review was being written.

Acting upon the recommendation of the Shaw Commission, that the government revise its immigration policy in the light of the findings of experts, the British Government, on May 1st, appointed Sir John Simpson, a former official of the Indian Civil Service, as a special commissioner to look into the matters of immigration, development, and land settlement in Palestine. Shortly thereafter, the British Government announced the temporary suspension of Jewish immigrants who had received certificates by authority of the Palestine administration. The Colonial Office explained that this was done in order "that the non-Jewish interests be not prejudiced by the delay which must necessarily occur before a definite decision can be taken in the light of Sir John Simpson's report." The announcement of the temporary suspension of immigration was protested against by Jewish communities all over the world. In Palestine, a general strike was called on May 22nd by the Vaad Leumi and the Zionist Executive as a protest against this measure.

In January, at the meeting of the Council of the League of Nations, the proposal of Arthur Henderson, the British Secretary of State for Foreign Affairs, that the Council appoint a special commission to investigate and settle the Wailing Wall dispute, was unanimously agreed to. In May, the Commission which consists of a Dutchman, a Swede, and a Norwegian, was appointed. It opened its sessions in Jerusalem on June 23rd. Two days later, a memorandum was submitted by the Jewish Agency tracing the historical connection of the Jewish people with the Wailing Wall and suggesting that the Moslem Supreme Council should exchange the properties along the approach to the Wall and accept in place of it new buildings of equivalent size upon some eligible site in Jerusalem. The memorandum was based upon a draft prepared by Dr. Cyrus Adler, President of the Jewish Theological Seminary and of the American Jewish Committee. At the time this review was written, the Wailing Wall Commission was still in session.

The David Wolffsohn building, housing the Library of the Hebrew University, was formerly dedicated on April 15, 1930.

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Her Day

By NINA KAYE

The day began for her with the cherry ringing of the telephone. Pauline patted her mouth, not because she was yawning, but it added to her sense of luxury, lying in bed and reaching out indolently for the telephone.

Pauline spoke carelessly in the direction of the transmitter. "Yes. Yes. Why I'd love to." When she hung up, her arms slid along the pillow until her hands clasped over her head. Mrs. Nate Solomon wanted her to come to lunch. Pauline sipped the delicious satisfaction of being invited to lunch by Mrs. Solomon. She never had gotten over the startled pleasure it gave her, being sought out by people like Mrs. Solomon. In the old days — ten, thirteen, oh, what did it matter how many years ago? — people like Mrs. Solomon didn't pay much attention to Pauline Glanz, who taught English at the high school and who was slipping into old-maidenhood without anyone doing anything to prevent the catastrophe.

Smart young matrons like Mrs. Solomon had nothing in common with Pauline Glanz. While they were buzzing with their social life, Pauline was teaching their children and looking ahead to the lonely, bleak years.

Then, everything had changed. Everything had worked out so perfectly. Mrs. Pauline Kahn was somebody. She was asked everywhere. She had her choice of companions. Her home became the rendezvous of the younger crowd, perilously near forty now but still a young crowd.

It had come about during the hectic war days, when people wore their emotions on their sleeves. Pauline rolled bandages and lis-

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tened to the women about her talk of their men who were at the Front. It was her own feeling of desolation, with no one "over there." for whom she might wind her heart in with the folds of the bandages, that made her pause at Dave Kahn's name among the list of men from the town reported missing.

"Poor Dave," she had thought, "he hasn't anyone to mourn for him." She knew, for they had been fellow boarders at Mrs. Feldman's and between them was the casual friendship that grows out of meeting each other at table three times a day.

Then an idea had come to her. *She* would mourn for him.

And now she lived in a pretty bungalow bought with Dave Kahn's money and she joyed in the companionship of people who would have no thought for the little old maid, Pauline Glans. In late years Pauline had come to believe that she actually was Mrs. Pauline Kahn, widow of Dave Kahn who had owned the haberdashery store on The Square and who was reported missing in the late war to end all wars.

As the eight women gathered about Mrs. Nate Solomon's pink and white luncheon table, the talk was naturally of husbands. And, naturally, Pauline was silent. It was Mrs. Zalkind who turned to her and said kindly, "I'm surprised, Pauline, that you never thought of marrying again. After all, it's more than ten years. And you and Dave were married such a short time."

Pauline looked down at her hands, at the platinum wedding band she had bought herself. "I don't know, she replied, "I never thought it would be fair to Dave."

Mrs. Nate Solomon turned her special, intimate smile on Pauline. "You and Dave hardly ever went around together before the war. Why did you decide to get married, like that, the last minute?"

"Oh, it was war time, you know," Pauline turned the ring slowly on her finger. "I was in New York, visiting my sister. I didn't even know Dave was there, with three days leave before embarkation, until I bumped into him at Times Square. He was all alone — he didn't have any family, you know. Well, it was war time and Dave was so happy to find someone he knew." Pauline told the story with hesitancy and reserve. She had told it so many times before, yet she always managed to get into it the right amount of poignancy. Perhaps it was because she actually felt the tragedy of the oft-repeated tale. Perhaps it was because she actually felt a certain tenderness for Dave Kahn who had meant nothing to her in his life, but who had given her such happiness, almost new self-respect, in his death.

The women listened with bated breath. They relished the aura of romance around Pauline Kahn's experience. Nothing so romantic had ever happened to them. Gladly they did homage to her.

When she left Mrs. Nate Solomon's mansion, one of the show places of the town, Pauline sauntered leisurely toward The Square. As she strolled along the tree shaded streets, a sense of well-being permeated her whole body. There was no room within her for the slightest self-reproach. She had hurt no one and done herself such immeasurable good. The haberdashery store would have fallen into other hands or closed its doors, were it not for her watchful eye. Dave had had no thought of death when he went away, leaving the store in the hands of his clerk, trusting to luck and knowing that he could always build the business up again when he returned. But the clerk had enlisted soon afterward. Lucky it was that Pauline had stepped in and taken charge. Now it was a flourishing business, more than amply providing for Dave Kahn's "widow."

Walking along, feeling that all was right with her world, Pauline wondered idly whom Dave would have married had he not gone off to war. Perhaps one of the very women with whom she had been having lunch. Certainly, for she was honest with herself, he would not have chosen Pauline Glanz. They had boarded at Mrs. Feldman's for years and the only times she had gone out with him were those rare occasions when all the boarders went downstairs together to the movies. "I'm sure," Pauline thought with a wry smile, "he wouldn't even recognize me if he were to see me now."

Yet it was she who didn't recognize him.

Late in the afternoon, while she was relieving the clerk who went for an early supper, Pauline came forward out of the semi-darkness of the shop to greet a customer. Mechanically, she noticed that he was a stranger and that his frayed tie and shirt bespoke a large sale.

"This still Dave Kahn's shop?" he asked in the husky tone of the men who went through gas for us. Pauline nodded.

"Well," the man spoke with an undercurrent of bitterness. "I didn't want any band wagons turned out for me and besides, I knew there wasn't anyone who really cared a hoot whether I came back or not, so I didn't write but just dropped back — from Mars."

"Dave Kahn!" Pauline almost shreiked the words, then she came as near a faint as modern woman can. When she was again able to speak, in hurried whispers between sobs, Pauline confessed her deception.

"Oh, I'll pay you back every cent I used. I'll go away. I'll work myself to the bone. I'll do anything you say," she murmured hysterically.

Dave sat as if in a trance. Pauline's eyes were fixed on his face, anxiously awaiting the words which would determine her fate. As she watched him, she took in the worn features and the tenderness she had come to feel for his memory was transferred to him.

"Whatever we do, if I went away or you," he said slowly, "the town would have to know. You wouldn't be able to stay here. Where would you go? Besides, you did remember me. Maybe," he turned towards her, "maybe I wouldn't make such a bad husband, after all?"

"Oh, Dave," Pauline began to sob again, but with happiness. "that's just what I wanted you to say!"

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THE KOL NIDRE

A Confession Of Human Weakness

(Continued from page 4)

synagogue service and Jewish life, at its annual convention held at Providence, R.I., at the end of June, decided to re-install the Kol Nidre into the reformed service. The two opening words of the formula, kol nidre, are to be retained, the rest is to be re-written by Bialik, the celebrated Hebrew poet, or by an other Hebrew writer.

What is there in the Kol Nidre that no power can prevail against it? What accounts for its astounding strength and perseverance? Why is it that Jews who lightheartedly abandon the Sabbath and other essentials of Judaism tenaciously cling to an apparently meaningless formula? On what mental forces is the Kol Nidre based, and to what psychic motives does it owe its origin?

Many answers are given to these questions in many books and articles marked with an apologetic tendency, namely, to counteract the influence the accusations made. But all the answers prove unsatisfactory on close investigation. The theory of the Kol Nidre is dear to the Jewish people because it originated in Spain to relieve the conscience of those Jews who assumed Christianity by oath forced upon by persecutions and threats, is not historical. The Kol Nidre is older than the Inquisition by several hundred years; besides the Spanish Jews themselves did not use the formula in the 13th and 14th centuries; moreover, according to Jewish law an oath made under duress is invalid consequently, the converts needed no absolution. The majestic melody, ill-fitted to the apparent meaning of the words, does not account for the strength and longevity of the text. It is evident that the words of the Kol Nidre are wholly incongruous with the Jewish character conscientious and punctilious to the extreme in the observance of oaths and other oral obligations; they have never had real validity in Jewish life, as no Jew has ever felt himself absolved of any obligations by the Kol Nidre. The formula does not satisfy a living need, as the modern Jews have lost their Oriental proclivity to make oaths and vows long ago. The text is grammatically incorrect: it speaks of oaths, etc., we made, not we will make, from this Day of Atonement to the next.

There is only one approach to the proper understanding of the strength and meaning of the Kol Nidre, and this is the psycho-analytical, that searches the unconscious mind of individuals and masses for the springs of human thoughts, sentiments, actions, and words. This approach was made by Dr. Theodor Reik, one of the most eminent disciples and followers of the great Dr. Sigmund Freud, in his remarkable book, Das Ritual (Internationaler Psycho-analytiker Verlag, Wien, 1928). With a sagacity and ingenuity that would do honor to the cleverest Talmudist, Dr. Reik traces back the Kol Nidre to the beginning of all religion and morality, and of society: to Totemism and its ritual. How far Dr. Reik is right in his conclusions, I am not competent to tell. But I haven't the slightest doubt that his method of approach is the right one. It is under the influence of Dr. Reik's book that I venture, in the short space left to me, to set forth the following explanation of the Kol Nidre.

The Yom Kippur, as the name indicates, is the day of repentance and forgiveness of sins. The Jewish people ask forgiveness on the ground that human nature is weak and frail and, for this reason, man finds it hard, is very often incapable, to resist and suppress the evil instincts and to yield to the high ideal inculcated by Judaism. In the story of the Deluge God himself said: "I will not again curse the earth any more for man's sake; for the imagination of man's heart is evil from his youth" (Genesis 8,21). The same thought permeates all penitential and some other psalms, and all the prayer book. So, at the beginning of the Day of Atonement, the Jewish people illustrate the innate weakness of human nature by saying in the Kol Nidre that even in the observance of oaths pronounced in the name of God, and of vows and other oral obligations, the sanctity of which is undisputed by them, the punctilious fulfilment of which is rigorously enjoined to them in the third commandment and many other passages of the Bible, of which two tractates of the Talmud, Shabuoth (oaths) and (Nedarim) (vows), and all the authoritative codices of Rabbinic Judaism, deal copiously, they have difficulties, as the evil instincts against them are strong and hard to master. The Kol Nidre, therefore, is not, and has never been, an absolution of oaths and vows of any kind; it is a confession of human weakness to resist evil and to live the higher life. For this reason it is highly appropriate that the Day of Atonement commences with the Kol Nidre, and that immediately after it words are said that sound the assurance of the congregation of forgiveness; hence the strong hold it has had on the Jewish mind, both ancient and modern, and hence its plain-

(Continued on page 140)

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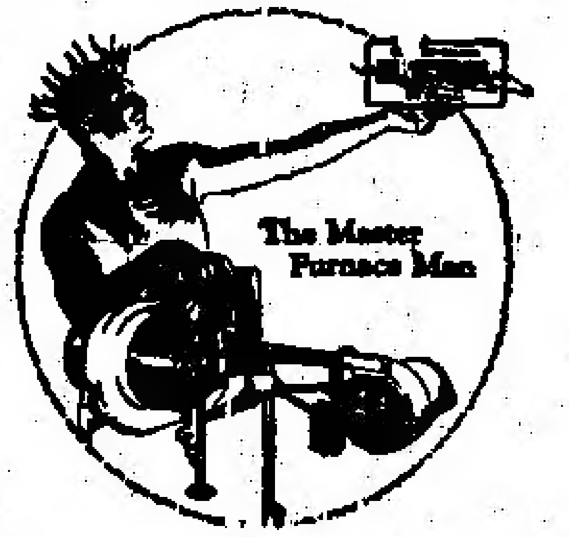

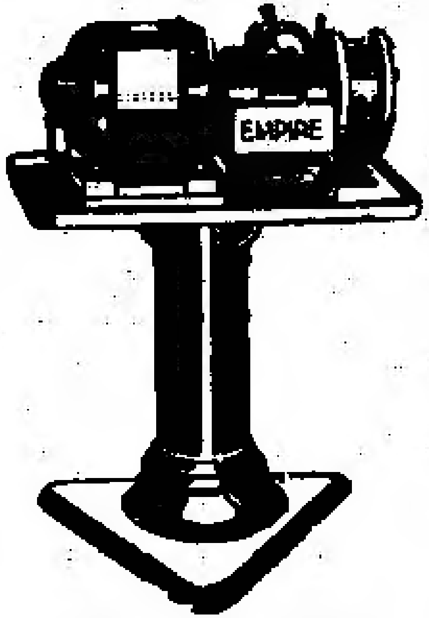

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Our climate makes it most necessary to provide comfortable residences which can be heated with a minimum outlay in winter and at the same time protected from the discomfort of high summer temperatures. Gypsum in the form of wallboard, lath and wet and dry insulation is an exceptional material for cutting mid-winter coal bills and providing buildings which do not let heat leak out during the cold weather or leak in during the hot months.

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These are two of its most important uses. Other features of this unusual mineral as manufactured for general use in this country are its acoustic qualities which fit it particularly for sound treatments of theatres, public halls, office buildings, hospitals or any location where it is necessary to control noise. Consultants on the staff of the Gypsum Company using porous plaster, have demonstrated that with proper study this material will effectively solve such problems.

For the individual who desires to use a small quantity of building materials as economically as possible for such purposes as repairing or adding to a residence, fixing a garage or basement, increasing the attractiveness of a store or any similar purpose, gypsum in wallboard form is easily handled and most efficient.

In addition to all these qualities, Canada's prominence in world gypsum trade and the fact that the greatest manufacturing organization in world markets dealing in these materials is all Canadian both in ownership and management, are very interesting points. The Gypsum Company's many products, ranging from plaster to plastic paints, from roof tile to lath, have all been developed after careful scientific research and exactly to the requirements of Canadian uses.

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The Modern Building Superintendent Has an "X-Ray" Too

People no longer marvel at the ability of the medical profession to see actually what is happening inside the human body. In the modern building is another achievement, not more useful but almost as astounding. The Building Superintendent can also actually see what is taking place every minute of the day inside the pipes, radiators, boilers and chimney which comprise the heating plant.

The University Tower, Montreal, is a good example of the way in which recording instruments present a "moving picture" of the functioning of vital mechanical equipment.

This building is heated by the Dunham Differential System, divided in three zones containing a total of 27,000 sq. ft. of direct cast iron radiation. Steam is generated by three 150 H.P. oil-fired Stirling boilers operating at 150% rating. Located some 200 feet, or 14 storeys above the boiler room, the Supervising Engineer can read at a glance the outside temperature, room temperature, the temperature in each of the three heating zones, whether or not these zones are "calling" for heat or "satisfied", and the steam pressures in the mains which feed each zone.

All temperatures are taken by recording thermometers and the daily record charts are kept for comparative purposes. In addition, the Supervising Engineer receives daily from the boiler room twenty-four hour continuous records of chimney draft, flue gas CO_2 content, boiler output, steam flow and oil flow. It is possible by a comparison of these readings to establish the exact cost of heating for each day in the season.

University Tower is divided into three heating zones in order that slight variations in the demand for heat in different sections of the building owing to wind direction and absence of sun may be compensated for by the distribution of varying amounts of heat to each section. Temperatures in each zone are indicated ~~by red~~ and green lights flashing on control panels. Duplicate sets of lights in the boiler room, guide the operating engineer in the control of the supply of heat to the various zones. Steam pressures ranging from 2 pounds gauge down to 25 inches of vacuum can be carried in each zone independently of the others. The pressures determine the temperature of the steam circulated and thus the temperature maintained in that zone.

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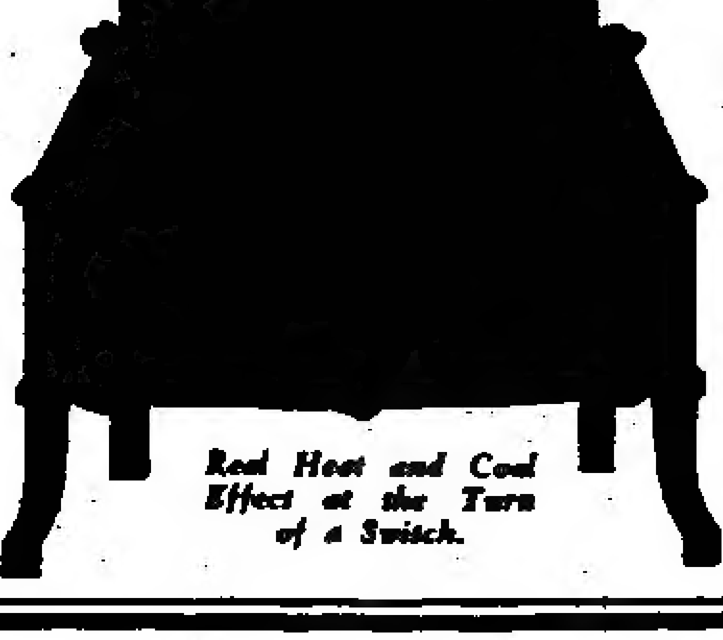
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Adequate mechanical recording facilities make possible an extremely close check upon costs in the interests of the owner and a similar accurate control of building temperature in the interests of the tenants.

In the modern commercial building, occupants are completely free from the treadmill chase between radiator valves and windows once commonly necessary to keep temperatures somewhere near the comfort range. The operating engineer assumes the entire task of maintaining equable temperatures. He is guided every minute of the day by his "X-Ray" picture of weather, building and system conditions. Hundreds of feet away an identical picture presents itself to the building superintendent so that he too has an exact knowledge of and supervision over boiler room activities. Whether television can add to the intimate relations between supervision and operation in the buildings of the future remains to be seen.

By LEO GARNEAU

Spectacular Strides in Press Construction and Design Cut Production Costs

If the ordinary individual who is a purchaser of pressing service,—either through the laundry, the dry cleaning plant or the pressing establishment—had a clear conception of the enormous strides which have been made, in recent years, in this one process, he would have a new appreciation of the value, to him, of the type of concerns mentioned above with which he deals. If he had, for example, a mental picture of the comparative efficiency of the last word in ultra-modern pressing equipment,—the fully automatic, super-power machines,—as contrasted with the primitive methods in vogue, even two generations ago, he would realize that press designers working in machine shops and laboratories he has never even heard of, have contributed much to his present-day comfort and convenience,—that, finally, they are giving him to-day high quality work at what would have been an impossible price even a few years ago.

Pressing cloth, clothes and textiles of various sorts is to-day an industry of international importance. It is particularly interesting, when probing into its past and examining its present status, to investigate how closely it is related to selling and manufacturing costs in tailoring and textile trades, even in retail establishments of many types, as well as in laundries and the dry cleaning industry.

Cutting Wardrobe Upkeep

It enters, too, into the matter of upkeep, for the upkeep of the average wardrobe, too, is of more than passing interest to any person whose business is connected with the production or sale of the styles of the moment. The power laundry and the modern pressing, cleaning and dyeing plant are cutting the average person's clothing overhead.

The press, as a matter of fact, is a comparative newcomer to the ranks of modern machinery. One of the first patents was taken out in the United States in 1901; a negligee shirt press came on the market in 1903, and a cuff press five years later. As recently as 1918, presses which are already considered as primitive affairs, were just being introduced to the textile manufacturers, the manufacturing tailors, the laundry and dry cleaning trades.

These presses, of course, were operated by man-power. They are still common equipment. Any one in these industries, too, is also familiar with the fact that they are being supplanted, for the tendency in every conceivable phase of modern manufacture has been and is to create mechanical means of doing heavy work. It is only a few years since machine designers succeeded in creating power-driven presses,—only three to four, in fact, that they have been available to the trades,—yet they are already in general use and, through the company's many agencies, on the market in almost every part of the world.

There is a very interesting humanitarian angle to application of power to pressure. The worker is not fighting a losing battle with tasks which, sooner or later, are bound to affect his health. From the economic standpoint, production costs are, naturally lowered, and efficiency increased. "Seventh-hour fatigue," as it is called in the typewriter industry, is being largely cut down and the unwelcome drop in daily output which inevitably occurred around three to four oclock in the afternoon also loses in position in the front rank of plant problems where modern equipment is used. These up-to-date presses are beautiful pieces of mechanism.

Complete control of the amount of pressure is a new feature which attracts the special attention of men in the clothing and dry cleaning trades. Instant touch or "zero pressure" can be applied at any time during the operation and the pressure then increased, either immediately or gradually, to four thousand pounds or more. Heavy pressing jobs which used to affect, not only the operator's good temper but also his physique, are done with the same effort which would be needed to smooth a cambric handkerchief. A garment which used to require 45 minutes to complete, is, with this assistance, done in 14 minutes.

In the Manufacturing Plant

To-day, however, it is quite a common thing for a large clothing manufacturer to have six or eight pair of massive coat-front forming units, shaping both the right and left sides of the garment to the designer's exact pattern and setting correctly in line with the sewing machines. This same type of equipment, too, is also being applied to vests and overcoats. Yet anyone will remember it is only a few years since manufacturers who now consider these as standard plant equipment believed that installations of this sort were not practical.

Though it may seem unnecessary, a recapitulation of facts which everyone knows, may be of value. Modern coat-pressing, of course, consists of edges, collars, arm holes and shoulders, sleeves and backs, as well as—a much more recent development—right and left forming machines of the same shapes as the underpressing equipment. This has all happened since that date when the "creaser" made its bow to the clothing manufacturer. After it, came the pants' top machine, built to off-press the trouser top, and soon finding its way into operations as important as pressing pockets after they are hung. Logically, "booster units" developed from these advances in machine design—pocket and back seam presses as well as presses for shaping collars before mounting them on coats.

Even though the manufacturer proper may still be the chief figure in the clothing trades to be directly interested in power presses, these striking developments have an important effect on the entire industry and every section of it, right down to the smallest retailer.

In the first place, the introduction of power into pressing operations obviously tends to lower production costs, a matter which not only interests the clothing trades, but also the consumer-buyer—which means everyone.

Finally, this very clear move in the direction of powered presses has not stopped with the clothing manufacturer and the dry cleaning plant. The entire history of all industrial growth offers evidence of the goal to which it leads. The time will come when even the most minor tailor operating his corner shop in a small town will press his garments by power and not by hand.

An Epic of Canadian Achievement by Ontarios Finest Food Market

In October 1919 the first Dominion Store was opened. To-day they have in operation 523 Units. Thus in ten short years has this organization grown to be the largest retail grocers in Canada, with a volume of business in 1929 of nearly 25,000,000 Dollars.

This phenomenal success is an outstanding example of Canadian initiative as it is their proud boast, that 5 out of 6 of their Executive Officers are native born Canadians, while without exception all employees were born within the British Empire. Not only is this a purely British Organization, but every important position is held by men who have risen from the ranks. They have never imported any man to fill a position of responsibility,—ability has won and will continue to win its own reward in the way of promotion.

When this Company commenced operations its policy was definitely decided upon. The finest quality merchandise at the lowest possible price—in a word VALUE. This has been and will continue to be their watchword, and their pre-eminent position in the Grocery business in Canada to-day is undoubtedly due to this strict adherence to the original aims of the founders.

No business large or small can hope to be successful without the absolute confidence of its customers, and such a huge business as the Dominion Stores Limited spread over such an area, must be conducted in a manner that every customer, whether in Chicoutimi on the east, Sault Ste, Marie in the west, Cochrane in the north or Windsor in the south, must at all times and under all circumstances receive a square deal.

If they are not treated with fairness, courtesy and with every attention, such treatment is rapidly broadcast and every individual branch suffers. This fundamental fact is readily recognized by all members of their staff, and while isolated instances of wrong treatment toward customers may crop up, it is cause for great pride that so few complaints along these lines are received.

In spite of increased competition, Dominion Stores has, year after year since incorporation, shown an annual increase in business, and for the past five months of this year, the trend of the buying public is still toward this organization.

Customer confidence has built this tremendous business and they confidently look forward to the future, realizing that only by a continuation of such pleasant relations as have existed in the past can they hope to maintain their forward march.

STAPLE FOODS:—The backbone of a grocery business is the quality of its staple lines—BUTTER, TEA, EGGS and BREAD. Almost every meal includes one or more of these items and enormous sales of these commodities confirm their statement that they sell the best that can be procured.

Their BRAESIDE BUTTER is always "number one grade," with a delicious creamy flavor, delicately salted, and no better butter can be purchased.

Their TEAS are blended by men of years of experience in this highly specialized profession, sold at prices to suit every purse, and represent the best value in teas in the Dominion. Try a half pound of any of our blends—brew it correctly—test it three times and if you are not convinced of the truth of these assertions, return what is left and they will refund you the purchase price of the full half pound.

Laura Secord

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NEW YEAR'S GREETINGS

By Rabbi Nathan Kollin, Ottawa

The closing year, 5690, has been in a number of respects, a very sad one, a year replete with continuously depressing news from the Homeland, and with shocking reports from European lands of persistent persecution and privations of one type or another in Poland, Russia, Roumania, Germany, Austria and Hungary. But the New Year carries the message of hope. Israel does not falter. Jewish life must and will continue apace. There already appear significant indications—whether in the councils of the League or in the legislative and judicial assemblies of the very countries referred to—that the most forward-looking elements, the truly democratic forces recognize the justice of Israel's demands and the guilt of those who would deny them.

But the New Year likewise calls for the making and execution of resolutions for the advancement of a vigorously healthy Jewish life. Dominion Jewry must utilize this period of self-examination to regard its immediate tasks seriously: Canadian Jewish forces must be coordinated, organized and strengthened for the single purpose of spreading the facts and ideals of Jewish history thruout the breadth of the land. Energetic leaders and laymen in the fields of religious, educational, cultural, Zionistic, fraternal and benevolent endeavor must everywhere shoulder the glorious responsibility of providing that knowledge and inspiration that alone can bear the promise of Israel reborn.

THE KOL NIDRE

A Confession Of Human Weakness

(Continued from page 137)

tive and heart-rending melody, ill-fitted to the apparent meaning of the text, but expressive of the deep sorrow on account of the indestructible strength of the primordial human inpulses against all moral demands, that moves and thrills Jews as well as Christians.

The frank admission of human weakness is peculiar to the Jewish race. The Bible does not conceal the shortcomings and frailties of its greatest heroes. In the short confession of sins (Oshamnu), and in the large one (alchet), recited on Yom Kippur several times, the Jews pronounce themselves guilty of sins and vices they have never committed, but for which there are passions and inclinations in the depth of the human mind. The short confession of sins is preceded by the following words: "Our God and God of our fathers, let our prayer come before thee, hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; verily we have sinned." The weakness of human nature is the only excuse of the sinner, and his just claim to forgiveness. Christianity teaches the original sin by the fall of Adam, from which man can be saved by the belief in the saviourship of Jesus. Judaism says that man is weak by his very nature, but this weakness can be overcome by the aid of the moral ideal, the conscience, the Ueber-Ich, as Dr. Freud says, to the obedience of which Judaism wants to train and educate the Jew. "If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee is its desire, but thou mayest rule over it (Genesis 4, 6). These words, spoken to Cain in the famous story, speak to all men, and express the very essence of Judaism: the mastery over human nature and the rule of the conscience.

The Kol Nidre appeals to the unconsciousness of the race; it satisfies living religious needs; therefore, the Jews have clung to it and have jealously guarded it against supplantation and changes. No substitute has found a legitimate place in the traditional service, not even the beautiful penitential 130th psalm, least of all, the poem, O Day of God. Only one man succeeded in making a change in the Kol Nidre; it was Rabbi Samuel ben Meir, the son-in-law of Rashi. He changed the words: "from the last to this Day of Atonement," to: "from this Day of Atonement to the next," This change was accepted by the Jews of Germany, but not by the Spanish Jews. His son, Rabbenu Tam, the renowned Tosafist, and martyr of the Third Crusade, was not fortunate enough to change the tenses from the Hebrew perfect to the imperfect, in order to conform the text to the change his father made. Whether or not the new Kol Nidre, to be written at the order of the Central Conference of American Rabbis, will be accepted by the Jewish people, remains to be seen. I sincerely doubt it. Be it as it may, I trust, it will express, in modern terms, the hidden meaning of the present text of the Kol Nidre.

To our Jewish Friends

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5690 *in Palestine*

(Continued from page 16)

man's duty having been done — *after* the cataclysm had roused the sentinel who had fallen asleep at his post.

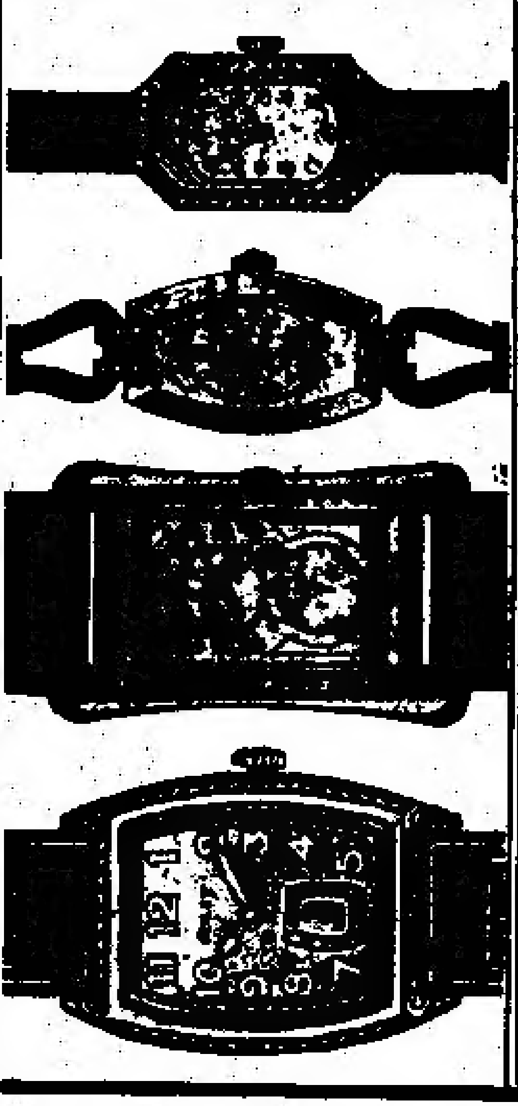
Justice is more elusive than security, and the work of the courts cannot be dismissed with the same positiveness. For months special courts, made up exclusively of British Judges, were busy with cases growing out of the riots. Figures compiled by June 1 showed that of 724 Arabs committed for various offences in connection with the riots, 421, or 58 per cent were sentenced. 124 Arabs were tried for murder and 55 were sentenced; and of 50 Arabs charged with attempted murder, 17 were sentenced. 130 out of 256 were sentenced for looting and incitement. Of 279 charged with miscellaneous crimes, 212 were sentenced. Altogether 161 Jews were arraigned and 19 sentenced. 70 Jews were charged with murder and only two sentenced; 39 charged with attempted murder and only one sentenced; 31 charged with incitement and looting, 7 sentenced. 9 of 21 Jews charged with miscellaneous crimes were sentenced. That Jews should have been committed and tried at all was regarded as a travesty of higher justice. Justice properly administered, it was argued, would have recognised that the Arabs opened the attack and forced the Jews to defend themselves. Here and there this principle did weigh in the Judges' scales. But it was not the application of this principle that resulted in only two death sentences being passed on Jews, Corporal Hinkis and Mizrachi Urphali. Had the elementary principle prevailed, not a single Jew would have been put in jeopardy for his life or liberty. What saved the Jews was that charges preferred by the police, supported by the prosecution, could not stand the acid test of a British tribunal. The Arab police who failed to report and investigate notorious charges against Arabs, spared no effort to bring about the conviction of Jews. The highest authorities in the country did not hesitate, in private, to condemn the seamy side of the police, and indignant judges in a few cases publicly reprimanded the Police, but until the proportion between Jews and Arabs on the Force is redressed, there can be no hope of improvement. It was the primary duty of Inspector-General Dowbiggin to evolve a scheme which would increase the police efficiency as well as correct the Arab-Jewish proportion. None of this officer's findings or recommendations have been made public, and all that is known of his work which is concrete is the advice to restore the sealed armouries to the Jewish colonies — sealed armouries which were gradually removed from the colonies by a too careful or too confident Administration up to a month or two before the outbreak.

Government compensation for the loss of life, limb and property was granted with singular tardiness, inadequacy and lack of sympathy. As instance upon instance piled up, as grotesquely petty amounts were paid for serious damage, Jews whose faith in British fairness and justice had been badly shattered during the preceding months, shrugged their shoulders as if nothing better were to be expected. A possible explanation but not excuse, of the inadequacy and tardiness was the Government knowledge of the resources and operation of the Palestine Emergency Fund. The Government took the view that the Jews of the world had generously provided for the Jewish sufferers and in proportion reduced the Government burden, if not responsibility. Jews contested this spacious reasoning, but in vain. It did not help to improve the temper of some Jewish sufferers who saw their Arab neighbours receive Government compensation. Of the L.100,000 of the Palestine taxpayers' money the Government voted for the purpose of compensation, L.20,000 went to Arabs. Statisticians might have entertained themselves and their friends by computing the Jewish proportion to the country's taxation, and hence the proportion Jews paid, visibly if indirectly, to so-called Arab sufferers; and wags might have beguiled themselves with the cynical reflection that the Jews paid themselves for damages they suffered at the hands of Arabs. The money voted for this purpose came not from the British treasury, but from the Palestine treasury, and in order to appropriate this amount, certain government budgets were reduced. Indirectly, then, the Arabs also probably suffered through this compensation, since the health, education and other budgets which were cut mainly benefit the Arab and not the Jewish citizen.

Domestically, Palestine may be said to have liquidated the riots with the last of the trials and the payment of compensation. Actually, the crisis was carried a stage further with the publication of the

(Continued on page 144)

STYLE with SERVICE



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Rabbi Eisendrath's Editorial

(Continued from page 1)

majority, that that same Jew who even now was so zealous to establish himself in Zion that his uniqueness be safeguarded, should be so insistent that within his own fold all must think alike, share the same political outlook, and aspire to the identical goal. What a revelation that was! How hopeless seemed our task of demanding of the Gentile not mere tolerance, but respect for another's point of view and way of life, when one's own people so bitterly repudiated that very breadth of vision and understanding spirit. This was the one dark cloud that eclipsed the golden sun of promise which the Canadian Jewish community had seemed to offer.

But hope has not completely departed. The Jewish spirit will triumph yet: the spirit of wisdom and counsel, of understanding and sweet humanity. In this I yet place my trust, and for this I shall labor still, confident that here in Toronto, in Canada, we shall soon learn to know each other better and find that, though differing oftimes in program and practice, we can yet toil together for the fulfilmnet of our common, our gigantic tasks, and for the solution of our perplexing problems here and abroad. And for how many causes must we labor together.

For Zion? Without a doubt. Woeful misunderstanding alone has unhappily prevented our co-operation in this particular pursuit. To re-establish the Jew upon his native soil, to give him there the opportunity not merely to establish cities and petty states, but to build statelier mansions for his soul, to produce again a noble culture, is as much our dream as any other's. But we cannot say with some of our brethren that "Zionism is our Judaism," nor that Jewish life was rudely terminated two thousand years ago, and is only now beginning to be renewed. The contribution of the Diaspora is too vital and precious in our sight thus unceremoniously and ignorantly to sweep aside. Some of the most sublime of our Psalms, perhaps even Job and Deutero-Isaiah, the Babylonian Talmud, the gems of the Midrash, the poetry of the Prayer Book, the philosophy of Philo, the wisdom of Maimonides and Saadya, the songs of Gabirol and Ha Levi, the sagacity of Rashi, the fertile imagination of Baal Shem Tov, the passion of Herzl, the profundity of Schecher and the spiritual daring of Wise and Hirsch—all these treasured products of the Dispersion are too much a part of the Jewish heritage to dismiss with an imperious wave of the hand and of a mind capable of grasping only the material contribution of Zion. The finest flowering of the Jewish genius may well have been upon the sacred soil of Eretz Yisroel—it may likewise be so again; and yet—I firmly believe that it will never be solely there. I am not pessimistic enough to doubt that the present recrudescence of anti-Jewish feeling will go the way of all flesh and will spend itself as all other such fiendish efforts have in the past. Without being pollyanish in my optimism, I am convinced that the ever enlarging wisdom of men and the dawning vision of brotherhood will yet embrace the Jew. In the meantime millions of our brethren throughout the world require our aid. Jewish loyalty in Europe and America is waning. Zionism has undoubtedly quickened vast multitudes into a newly awakened fealty. But not all. Our task cannot be thus easily solved. We have much work to do here, and only if we unite in bearing this tremendous burden can success crown our efforts. Jewry in Toronto itself calls to us. How many children are today receiving no religious instruction right here in our own midst, while we so avidly seek a renaissance of Jewish culture elsewhere? How many of our youths are totally divorced from all manifestations of Jewish life? How many adults are wholly ignorant of Judaism and oblivious to Jewish needs? What about our local philanthropy? Our miserably inadequate Old People's Home? Boys' Club? And Synagogues? What about the decay of the Sabbath and our empty pews? Surely the Diaspora likewise demands our finest efforts and our sacrificial service. If this be treason, Lord, at this Penitential Season, have mercy on my erring soul!

We are approaching the dawn of another year. As the sun sets upon the year just gone by, may it carry with it into the torn and bleeding sea all the antagonisms, the hatreds, the pettiness, the bigotry of the past, that the new born messenger of time may arise radiant and clear to guide us all on our common way. We need not all think alike, nor share each other's favored views. As there are Liberals and Conservatives, Republicans and Democrats, Communists and Fascists among other groups, so Judaism is large enough to include Nationalists and Religionists within its ample fold. Neither has a monopoly of truth, nor is the adherent of either gospel the only loyal son of Israel. Who dare appoint himself as judge of his brother? Who dare cry traitor, turncoat, faithless? Divided in creed—if such our difference may be called—we can be united in deed.

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Never was Judaism's position more precarious. The year has been overcast with black, threatening clouds everywhere. Never before were a united front and more faithful service more imperative. Mighty tasks await us. The Shofar summons. Let us, with a larger tolerance, a deeper respect for and a fuller inquiry into each other's opinions, a profounder sympathy and more wholesome good will, join hands in Israel's cause. May the New Year bring rich blessing to us all—to ourselves, our own community, world Jewry, and Mankind.

IN MEMORIAM

IN MEMORY OF

Joseph Andrews
Our beloved brother
Departed on **August 24, 1927**
We mourn our loss, **Charlotte and Maxwell.**

• • •

IN MEMORY OF

Joseph Andrews
Our beloved son and brother
Departed on August 24, 1927
We mourn our loss, father and mother, sisters, Charlotte, Cecille and Lillian.

• • •

IN MEMORIAM

In loving memory of **Bertha Beder**
Departed May 9, 1928
We mourn our loss, family.

• • •

IN MEMORY OF

Fanny Bochner
Our beloved wife and mother
Departed on **September 30, 1924**
Second day of Rosh Hashonah,
We mourn our loss, **husband and children.**

• • •

IN MEMORY OF

Cimmone Creed
Our beloved daughter and sister
Departed on March 22, 1925
We mourn **our loss, father, mother sisters and brothers.**

• • •

IN MEMORY OF

Fanny **Shumer and Louis Shumer**
Our beloved mother and father
Departed **on July 3, 1928, and February 11, 1922**
We mourn **our loss, daughters and sons.**

• • •

IN MEMORY OF

Rose Silverman,
Our beloved mother,
Departed on April 21, 1928
We mourn **our loss, Mr. and Mrs. N. Riegler.**

• • •

IN MEMORY OF

Greenberg — **In loving remembrance of our dear mother Esther** Shula **who passed away Rosh** Hashonah 1923.
Dear **to our hearts is the one who is gone**
We **cherish her memory as the years roll on.**
sadly **missed by her children, Sol,** Lena, **Hannah and family.**

Shoshana Tells Her Story

(Continued from page 111)

noticed the murderers were again in the house for the fifth one—one with an iron stick in his hand and another with a heavy wooden one. The second landed a blow on the head of our neighbor's daughter. The other Arab with the iron stick in his hand went for me. Gathering together all my strength, I grabbed a small table which was standing near me and threw it at him. It struck him and he ran. At that moment I heard one Arab say to the other: "No, let's burn it all up."

—One of them went out and soon returned with a burning mattress, which he held on his stick and which he put near my mother's body. He, too, was one of my father's pupils. My father taught him Hebrew. His name is Machmud Avach. I felt I was getting weaker and weaker. But the flame was fanned. Unconsciously I began to cry. I called out that we were being burned. At that moment I noticed through the window an English policeman and two Arab policemen. One of the Arabs was Said Oskari, the same one who was at our house when the Arabs first entered. I pleaded with him then to remain with us. The English policeman was the first to enter, Said Oskari following him. I began to yell at Said: Get out, I do not want to see you again. Now that my father and my mother have been killed and the house is on fire you come back. The English policeman began to weep. But Said Oskari said to me: "Be quiet. Be quiet. Better don't talk at a time like this." Now I began to cry. The second Arab policeman began to console me, but here is what he said: "It is all from God. It is for your sins, woman. You wear short skirts and short sleeves. One can see your bare arms and feet and your hair is bobbed. That is why God punished you." All this I heard while the fire was enveloping us. My father and mother lay slain. I laughed hysterically. The English policeman came over to me and said gently. "Come with me. I will carry you out on my arms."

—No! No! Better take the small children in your arms, I protested. I raised myself and with the last bit of energy in me I helped them take the children. In this way we escaped.

—The policeman took us to another house among other Jews. At first I was afraid to stay. I thought there would be another attack. But the police assured us that we were out of danger. Upon entering the house I found about twenty people—some who were wounded and brought here from other places. One, Cohen and his son.

(Continued on page 147)

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TORONTO HAMILTON ST. CATHARINES

5690 *in Palestine*

(Continued from page 141)

Report of the Shaw Commission and the White Paper, or Black Paper as Jewish headliners invariably called it, resulting from the Shaw Commission Report. The White, or Black Paper, and the suspension of labour immigration, which the Paper confirmed, belong to the uncompleted chapter. The blow which fell upon the Jews of Palestine through the immigration ban convinced the British Government, as though such convincing after twelve years of the Balfour Declaration was necessary, that Palestine was in no sense a local problem where Jews were concerned. They realised with a shock that Palestine could not be dealt with like any other dependency, with the inhabitants of that particular colony or dependency solely receptive to what the colonial authorities may decide. If proof were needed that Palestine was a universal Jewish problem, it was furnished by the angry protests against the immigration ban, more even than by the anguished outcry over the massacres. In the reviews of the Jewish year for all countries, these protests against the attempt to curb the flow of life-blood will undoubtedly find their place. Writing from Jerusalem it is only necessary to add that the Yishuv needed and welcomed the comfort that came from the knowledge that world Jewry may be counted on not only to cry out against the British when the British seemingly failed in their trust as they did in not preventing the tragedy of a year ago, but that Jews everywhere are sensitive to the more refined injustices which the immigration ban represented.

A year of commissions and inquiries, it has been particularly sterile in Government achievements. The view of the Government, from the head down, seemed to be that it was its duty to prevent a repetition of "fighting." If the Government advanced a pace or two, it was in the direction of improved conditions for the Arabs. The thesis laid down by a majority of the Shaw Commission was accepted, that his economic plight made the Arab so inflammable. True, the Shaw Commission had also argued that the Arab's political grievances was a factor making for unrest. The Government, while turning down the major Arab demands in regard to parliamentary institutions, consistently tried to cure the economic evils.

The Government effort proceeded along two parallel lines — assurance that it was protecting the Arab against the inroads of the Jewish National Home, and attempts to make him economically so much more contented that he might forget his political troubles. The Johnson-Crosbie Committee, (the Assistant Treasurer and Assistant District Commissioner), on whose recommendation the tithe was reduced and food taxes imposed for the protection of the fellaheen's two chief products, wheat and olive oil, was a step in the direction of increasing the general contentment, or at least decreasing discontent; while Simpson's inquiry was undoubtedly concerned with the bigger issue of holding up the Jewish programme where it might conceivably harm some few Arabs. The touching solicitude for the downtrodden cultivator would have been received with better grace by the Jews of Palestine were it less known here that the impoverishment of the Arab in neighbouring countries under British administration or guidance, Transjordan and Iraq for example, leave the British guardians quite cold. On the day when it was reported in Jerusalem that a protective wall was being built around the fellaheen's products, with an increase in the cost of living as a possible consequence, messages from Baghdad showed that the Government was collecting taxes with the full rigour of the law, refusing the cultivators' offer of payment of the tithe in kind, and not in cash. Also no Simpsons were sent to study the improvement, development and intensification of agriculture in Iraq or Transjordan, in the Hedjaz and Nejd, nor in the Aden Protectorate; and no Stricklands were ordered to these other territories to find out how to introduce producers' co-operatives among Arabs. Everything the Government could do to help the Palestine fellah was done or started to be done, except one thing. It has not abolished imprisonment for debt as it had proposed to do. The effendis, who are the money-lenders, are also the most vociferous among politicians. They have argued against the draft legislation with praiseworthy candour; — abolish imprisonment for debt, they say,

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and you remove the one security the fellah (with whose fate they are so deeply concerned at all other times when Jewish "encroachment" is involved) has to offer on the money he borrows from the effendis.

Because of the political agitation, the Government was perhaps more alive to economic demands than would otherwise have been the case. In its war on the locusts, the Government departments rendered heroic service and the enemy was annihilated at the doors of Palestine. Toward the field mice, a plague unmentioned among the original ten but quite as fatal to crops as some of them, the Government attitude was feebly sentimental until propelled into action by the joint efforts of Arab and Jewish cultivators in the Plains of Jezreel and Esdraelon. Quick and telling Government assistance was also rendered to the Jewish medical authorities in combatting the beginnings of a typhoid epidemic. As a result of all-round co-operation, as a result also of greater attention paid by the Jewish labourers and others to sanitary conditions and amenities of life generally, the ravages of the epidemic were this year slight compared with three years ago.

The early part of the year under review saw a consolidation of the Jews' economic strength, which prepared the way for the harder months of seasonal unemployment at the end of 5690. The boycott organised by the Arab Executive, allegedly in retaliation for the boycott Jews haphazardly practised against the greatest offenders immediately after the attack, refusing to touch fruit and vegetables from Hebron, forced the Jews to consider the possibility of having to live on themselves. As hole-in-the-wall shops in the "Old City" of Jerusalem were deserted by Jews who had been there for generations, other parts of the town came to life. Not only in Jerusalem but also in Tel Aviv, new business centres sprang up. Jewish shopkeepers removed from Jaffa on account of stagnated commerce and social pressure. The same thing happened, if to a lesser extent, in Haifa and Tiberias, while in Safed the reconstruction programme of the Emergency Fund calls for an entirely new and modern business section.

If the Arab Executive claims that its boycott was a retaliation, the Jews could truthfully reply that their measures were dictated by self-defence. Tardily, as usual, the Arab leaders appreciated they had gone too far. When rents in Jaffa slumped more than fifty percent, until the ancient town resembled the deserted quarters of Hebron adjoining the devastated area of the Jews, Arab leaders felt the boycott was a game at which two can play. Soon, but not soon enough, the realisation dawned upon all concerned that head per head, pocket for pocket, the purchasing power of 170,000 Jews was at least equal to that of 700,000 Arabs, that the Jews' standard calls for the consumption of at least four times as much as that of the Arab. The Johnson-Crosbie Committee is believed to have estimated that the average per capita expenditure of a fellah is from a piastre (five cents) to a piastre and a half a day. It may safely be said that the poorest among the Jews must spend four times as much to keep body and soul together. When the Arab ringleaders saw the Jews meant business, the hired pockets were called off. The "court" held in the office of the Arab Executive, where Arabs were tried and sentenced for doing business with Jews, was abolished. Seasoned Arab landlords in Jerusalem on the eve of Muharem, or moving day, became worried over the prospect of abandoned premises and the loss of tens of thousands of pounds of rent. Jews as a result were able in many cases to insert clauses in the contracts with landlords that the agreement would become void if the tenant were forced to leave the premises because of disturbances, or if the commercial boycott was revived.

The boycott gave a spurt to building, and several of the new Jewish quarters in the larger towns are hard to recognise by reason of the many additions. In many of the newer colonies established in the Emek and the Jordan Valley, the building programme was speeded up, and there is today scarcely a settlement without a central struc-

(Continued on page 148)

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Jewish Boys' Club

A meeting of the Board of Directors of the Jewish Boys' Club was held Tuesday, September 16th, at 218 Simcoe St. Ralph Raphael was in the chair, N. L. Nathanson, M. G. Cohen, Rabbi M. N. Eisendrath, S. S. Kahn, S. E. Lyons, I. Markus, J. I. Oelbaum, Rabbi S. Sachs, L. Samuel, M. S. Till, Martin M. Cohn were present. First annual get-together at the Council Community House Gymnasium, 44 St. George St., October 12th. The work at Fraser is to be improved and the secretary in charge will be assisted by another worker. The athletic programme will be strengthened. Central Branch, 218 Simcoe St., opens Sunday, October 12th., Fraser Branch, meeting at Chas. G. Fraser School, Thursday, October 16th.; Park Branch, meeting at Park School, Wednesday, October 22nd; West End Branch, Sunday, September 28th. Staff appointed: Percy Kopman, Central Branch Secretary; Carl Keyfetz, Fraser Branch Secretary; David Siegel, Park Branch Secretary; Solly Cohen, West End Secretary; "Babe" Pearlston, Athletic Secretary.

The report of the survey of the recreational facilities of the Jewish Community made last winter by Dr. Charles S. Bernheimer of the Jewish Welfare Board was discussed. At the suggestion of N. L. Nathanson the principle of the report that the recreational work be co-ordinated was adopted and plans were made for informing the community of the contents of the report.

Lewis Samuel was appointed Chairman of a Committee to take direct charge of the Big Brother activities. The work of the Jewish Boys' Club is supported entirely by the Federation of Jewish Philanthropies.

A meeting of the Executive of the Mentors' Association of the Jewish Boys' Club was held Tuesday, September 17th., with the following present: J. Maurice Freedman, in the chair; Theodore Draimin, Secretary; Merwyn Marks, Jule Newman and Martin M. Cohn.

Bellwoods League Complete Batting Averages

Diamonds became the champions of the Bellwoods League, defeating the A.Z.A. in two straight games, the first game resulting 11 to nil, Ganz turning in a no hit effort, while in the second affair, last Monday night, Lou Shiman yielding only one blow, in the seven frames. Diamonds will be presented with the S. Factor Trophy at the League Banquet. Batting averages for the season follow.

Player and Team	A.B.	R.	H.	Ave.
Weinstock, Diamonds	3	3	2	.667
Sherman, A.Z.A.	7	2	4	.571
Sturman, A.Z.A.	11	5	6	.545
Kirsch, A.Z.A.	28	13	15	.536
Fisher, Tuscans	38	17	20	.526
Himel, Diamonds	14	3	7	.500
Rose, Tuscans	2	0	1	.500
Sherman, Tuscans	19	6	9	.474
Chaikin, Lynns	17	3	8	.471
Rubin, Tuscans	31	11	14	.452
S. Brown, Lynns	20	4	9	.450
Chorner, Lynns	27	9	12	.444
Epstein, Diamonds	17	6	7	.412
Pancer, Tuscans	12	2	5	.417
S. Shiman, Diamonds	23	10	10	.435
Pearson, Tuscans	37	10	15	.405
F. Berofsky, A.Z.A.	25	9	10	.400
Rubinstein, A.Z.A.	15	7	6	.400
Goldstein, Diamonds	6	4	4	.667
Sobel, Tuscans	21	11	8	.381
S. Ginsberg, Lynns	21	9	8	.381
H. Brown, Lynns	40	8	15	.375
Klyne, Diamonds	34	13	12	.353
Salutin, Rolex	20	6	7	.350
Simons, Tuscans	18	5	6	.333
Dolman, Lynns	9	0	3	.333
Goldman, A.Z.A.	9	2	3	.333
Goldblatt, Rolex	9	2	3	.333
Zipper, Rolex	3	1	1	.333
Bell, Lynns	3	1	1	.333
Zosky, Tuscans	34	9	11	.314
L. Shiman, Diamonds	23	6	7	.304
J. Kaplan, Rolex	20	5	6	.300
Abrams, Lynns	35	12	10	.300
Yurman, Tuscans	28	8	8	.286
Rosenberg, A.Z.A.	21	9	6	.286
J. Valinsky, Rolex	21	6	6	.286
H. Schwartz, Rolex	7	1	2	.286
Snider, Lynns	39	4	11	.282
M. Berofsky, A.Z.A.	18	5	5	.278
Starkman, Lynns	29	4	8	.276
Zelden, Diamonds	11	4	3	.273
Hershorn, Diamonds	26	5	7	.269
Ganz, Diamonds	11	4	3	.273
Minkin, Tuscans	15	4	4	.267
H. Caplan, Diamonds	23	7	6	.261
Cohen, Lynns	39	7	10	.256
Black, A.Z.A.	24	9	6	.250
D. Kaplan, Rolex	20	5	5	.250
Hertzman, A.Z.A.	4	0	1	.250
Snyderman, Rolex	21	5	5	.238
Lederman, Diamonds	24	8	6	.231
Males, Lynns	22	6	5	.227
A. Ginsberg, Tuscans	36	13	8	.222
Spetter, Rolex	23	5	5	.217
Johnson, A.Z.A.	23	5	5	.217
Pollock, Tuscans	24	7	5	.208
Heiber, A.Z.A.	21	10	8	.381
Keretzky, Lynns	12	3	2	.167
Romberg, A.Z.A.	8	1	1	.125
Kosky, Rolex	8	0	1	.125
A. Schwartz, Rolex	18	4	1	.056

Team Batting

Tuscans,	322	109	104	.354
Diamonds	261	87	83	.318
A.Z.A.	222	80	73	.324
Lynns	324	72	102	.315
Rolex	183	45	42	.230

Number of Jewish Boys in Juvenile Court Has Dropped Says Report

At a meeting of the Board of Directors held Tuesday, September 17th., Gordon Ault was appointed Field Secretary to succeed Harry Goodman who resigned to continue his studies at Osgoode Hall. The General Secretary, Martin Cohn, reported that there had been an improvement in the preventive work in making contact with boys before they appeared in the Juvenile Court. No Jewish boy had been committed to the Victoria Industrial School since August, 1927. The number of Jewish boys appearing in the Juvenile Court had dropped steadily during the last 3 years. In 1927 the percentage of Jewish boys was 14.17% in 1928—11.35 per cent and in 1929—9.27%. Since the opening of school the Big Brothers have helped get school books for boys who needed them. The Big Brother work is carried on under the Jewish Boys' Club and is supported entirely by the Federation of Jewish Philanthropies.

FRATERNAL SOFTBALL

At the time of writing, the Bnai Brith and Judeans are still locked up with one win apiece, Judeans having won the first game, when Robinson outpitched Wilson, while the Bnai Brith won behind the twirling effort of Harry Sniderman, although Duke also turned in a good game. The winners of the championship series of the Fraternal League will become the holders of the "Eppes Essen" and the Cont. Wm. Summerville Cups, which will be presented at the League banquet in honour of the champions later in the year. The

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wish Boys in Has Dropped eport

he Board of Ju- day, Sept. was appointed succeed Haire ned to continue oode Hall. The Martin Cohn, re- ad been an im- eventive work in boys before they entle Court. No en committed to rial School since number of Jews in the Juvenile steadily during n 1927 the per- oys was 14.17; in t and in 1928— pening of school have helped get oys who needed ther work is car- ewish Boys' Club entirely by the h Philanthropies.

SOFTBALL

riting, the Bnai are still locked ce, Judeans hav- ame, when Rob- Vilson, while the ind the twirling derman, although n a good game, he championship rnal League will of the "Eppes t. Wm. Summer- will be presented uet in honour of in the year. The

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game last Friday, at Bellwoods Park for six full innings Bnai Brith got the solitary hit yielded, Duke and Sniderman both turning back the batters without difficulty, but the break-up came in the sixth, after Tator had walked Rumac came through with a home run. Another run was added in the next inning, Lavine singling in Altman who had hit a double. Judeans made the score 3 to 2, in the eighth, Polevoy and Duke counting on Bockner's fumble, but Harry Sniderman made his own game safe, by scoring Tator and Chaplin. Bnai Brith got six hits to two for Judeans, but Harry Sniderman struck out 13 to Duke's two. Lavine and Chaplin made the star plays for the winners, while Starr made a feature catch for the Judeans.

Marriages

Sable-Ruben

Mr. and Mrs. Harry Ruben, Crawford Street, announce the marriage of their only daughter, Nina Leah, to William Sable, son of Mr. and Mrs. B. Sable.

Grisor-Gold

The marriage of Lillian Gold, daughter of Mr. and the late Mrs. W. Gold, to Rubin Grisor, son of Mr. and Mrs. A. Grisor, took place Sunday, September 14, at Old Spain, Rabbi Jacob Gordon officiating. The bride was given away by her sister, Mrs. A. Miller, of Orillia. She wore a gown of powder blue georgette with an evening cap of crystals and rhinestones and carried a shower bouquet of roses, lilies, and lily of the valley. Mrs. Grisor, the groom's mother, was in black lace with a corsage of roses. The out-of-town guests were Mr. and Mrs. A. Miller, of Orillia and Mrs. P. Steinfield, of Chicago. Going away the bride wore a grey ensemble with grey fox collar and hat, shoes and bag to match.

Sigal-Deitchman

The marriage was solemnized by Rabbi Riseman, of Sally, daughter of Mrs. and the late M. Deitchman, to Chas. Sigal, son of Mr. and Mrs. T. A. Sigal, on August 31st.

Shoshana Tells Her Story

(Continued from page 143)

The people in the house were busying themselves helping the wounded ones. The owner of the house was the sister of Cohen who was wounded. I was so battered up that I couldn't move. The children were taken care of. I wanted a drink of water, but no one had time to serve me. They were busy with the other wounded. Finally I was given some water. One of the women tore her blouse and gave me part of it that I might wrap it around my head, but the blood would not stop flowing. We heard a noise on the street. A shudder crept over me. We ran to the cellar. My two little brothers grabbed hold of my dress and nestled into me. We sat down on the cellar steps. The older one of the two children leaned against my bruised side and unconsciously I emitted a cry. He resented it. "Father and mother are killed," he said, "and if I touch her she cries."

We sat in the cellar for about an hour until it was eight o'clock in the evening. My older brother then came from the apothecary. "Who is here?" he called out in the dark cellar. We recognized his voice. We called out our names and told him everything; but he had already known it all."

• • •

Shoshana's brother's name is Habid David Apriat. He is a young man of eighteen. During the massacre he hid in the apothecary where he is employed. As indicated, he was with us while Shoshana was telling her story. He continued the narrative:

—I was hidden in the apothecary. When I went out on the street it was seven o'clock in the evening. I helped to rescue those who were in danger because of the homes that were burning. Then I went home. On my way I met the Arab policeman, Said Oskari. As we walked he told me that my father and mother were killed. He took me to my sister and brothers who were in the cellar. An Arab officer by the name of Shikat took my sister to the Hadassah Hospital and took my brothers to the Palestine Bank where many children were saved from the hands of the murderers.

—I was second of the wounded to be brought to the Hadassah Hospital—Shoshana interrupted and continued her story.

—Leading the procession of the bandit was a Safed Arab priest. With sword in hand he was exhorting: Ye shall pillage. Ye shall not burn. Ye shall only murder. At this he recited a verse from the Koran to the effect that Mohamedanism will be spread by the sword.

Later when the investigations were started Shoshana recognized—thirteen of the bandits.

—Going to the Government House—Shoshana continued—I met an Arab woman, a neighbor, who at one time was in the employ of my grandfather. She greeted me and I answered with a curse. To this she said: "Why do you blame us? Why do you curse us? Curse the one that is really guilty. The wife of the Mufti came to us and told us to kill all the Jews because (the Jews) took away the wall (The Wailing Wall)."

HE SPOKE WITH AN ACCENT

Moses Mendelssohn, the great German philosopher and emancipator of German Jewry of the 18th century was a comrade and friend of the emperor, Frederick the Second.

On one occasion when Frederick had invited him to dine, Mendelssohn came late. The company was already assembled at a sumptuous feast, and Frederick was raging and fuming because Mendelssohn had not yet shown up. Finally the philosopher was seen entering at the door in the opposite end of the enormous palace room.

Frederick, in his anger, wrote on a slip of paper, "Mendelssohn ist ein narr," signed it, and told a waiter to give the note to the latecomer. Mendelssohn read the note silently, and without a word placed it in his pocket.

"No, no!" Frederick called out, irritated. "Read the note, Mendelssohn; read it aloud."

Mendelssohn slowly took the note from his pocket, while the company looked on, expecting some fun. Then the philosopher read aloud:

"Mendelssohn ist ein narr, Freidrich der Zweite."

A hypocrite is one who pretends to be what he has no desire to be.

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GREETINGS FOR THE NEW YEAR

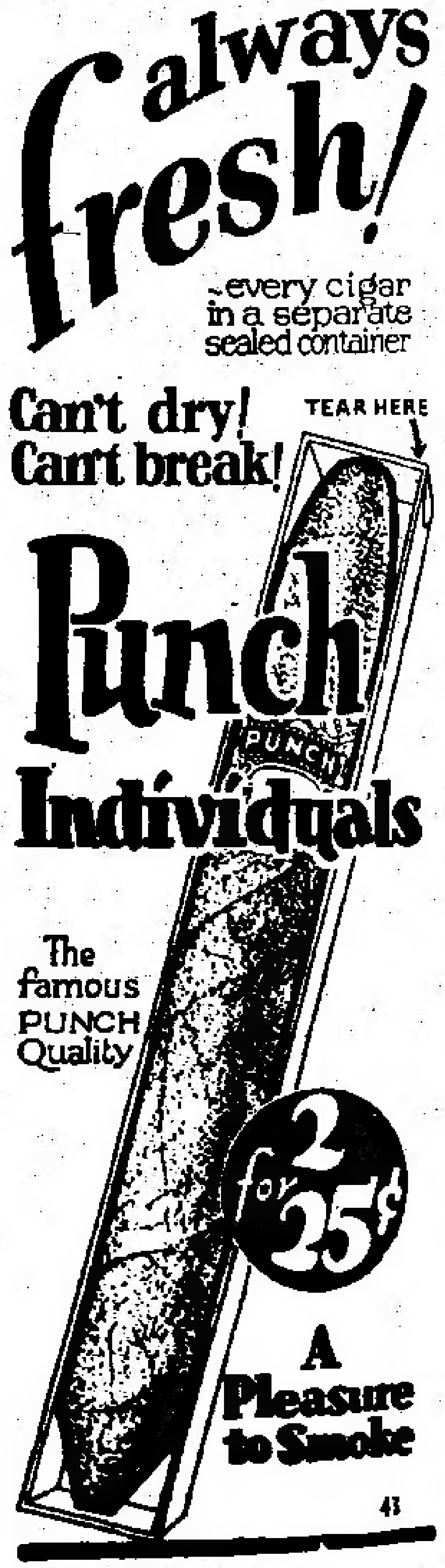
5690 *in Palestine*

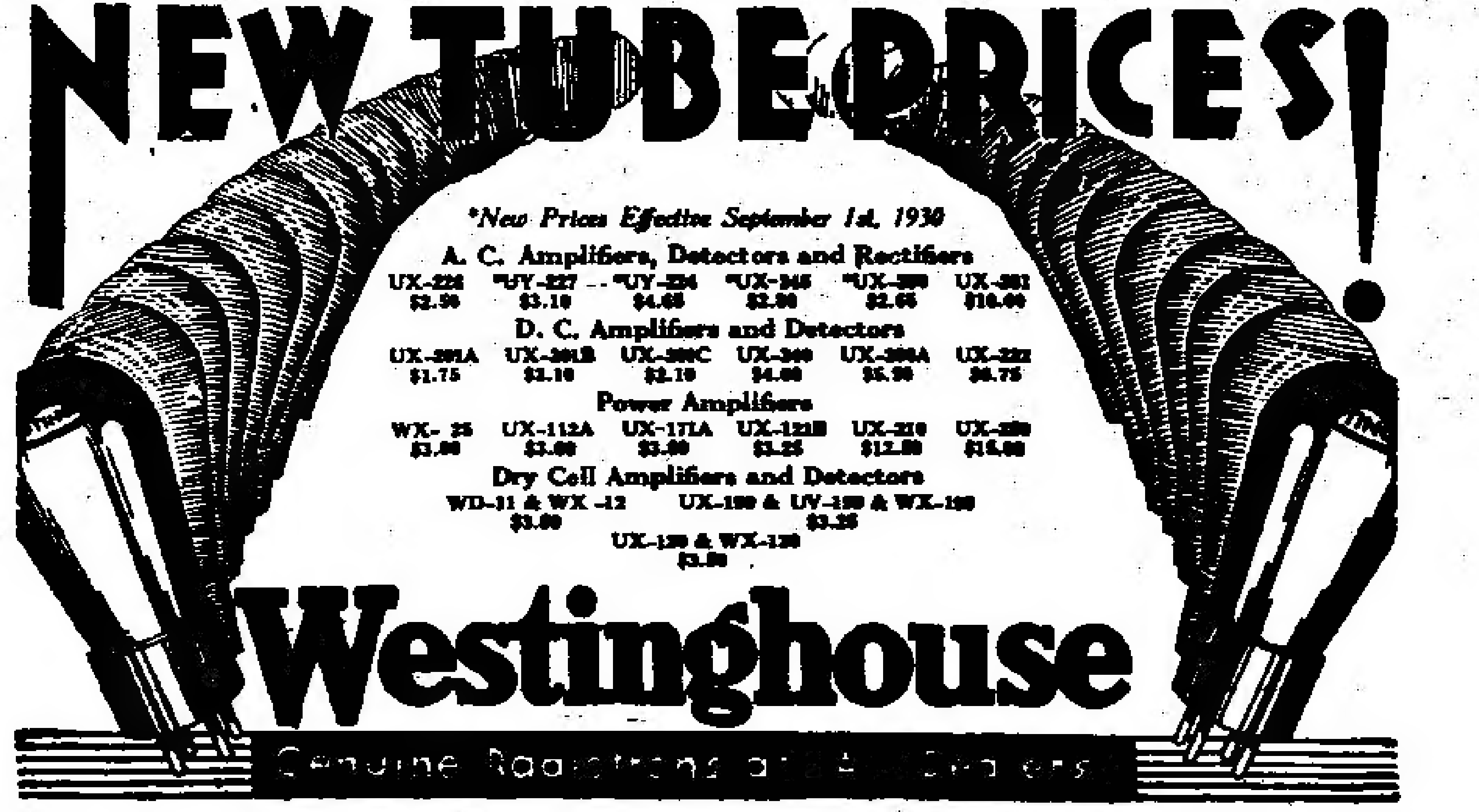
(Continued from page 145)

ture suitable for residential as well as concentration purposes.

The political events gave the Jews pause, and as there was integrated into every event of an economic or social nature some political implication, nearly everything that happened between the riots and the execution of the three Arabs made the Jews furious to think. A singular manifestation of the Jewish mentality became apparent in the panicky atmosphere after the massacre, when some thinking Jews had began to act and speak as if the Jews had brought the disaster upon themselves by their shortsightedness, if not worse. There was a general searching of hearts, and some of our people lost their heads. Ever looking to the reaction among so-called liberals of the world, our own timid liberals hastened to assure themselves and the world that the liberals who had been frightened by frightfulness were right in thinking Jews had invited it. The majority, however, held fast to the belief in the justice of the Jewish effort in Palestine, as well as its inevitability. By this standard of rightness they judged each Government action which represented a capitulation to violence or reward for savagery. Whether it is true or not that the British Shalom way of thinking is, as some allege, a product of a fear psychosis, a fear of a recrudescence of the horrors, the fact is that those who occupied the front-line trenches of the movement, those who in an attack would be the first to expose their bodies, were not fundamentally shaken. There was universal resentment of the Brith Shalom propaganda, not because of any basic disagreement regarding the necessity of better neighbourliness between Jews and Arabs and greater mutual tolerance, but because the British Shalom, by loudly calling attention to their beliefs and programme, gave rise to the erroneous impression that alone among Jews they stood out for neighbourliness, friendliness, tolerance and non-aggression. Jews with their inherent sense of justice bitterly resented any group claiming a monopoly of it. The end of the year saw the controversy greatly abated. The argument that any attempt at an arrangement or accommodation with the Arabs was ill timed lost some of its potency as the tragedy receded into the past. It may be said that the end of 5690 found every Jew willing to enter into a workable arrangement with reasonably-minded Arabs who would not condition the arrangement on the assassination of the idea essential to the Jews' being in Palestine.

Private capital is notoriously timid. It must be wooed; and of a state of anxiety it naturally fights shy. On that score, therefore, the last was an arid year as far as large scale private investments were concerned. The augmenting of the national holdings, those of the Keren Hayesod and the Keren Keyemet, also fell short of expectations, partly because the Emergency Fund had claimed a large

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UX-120 & WX-120 $3.50

chunk of the contribution to Palestine, partly because the campaign in America and elsewhere was followed almost immediately by the crashing depression and panic in the financial market of New York.

But the year was characterised by entrenchment, improvement and extension. Great portions of the Sharon Plain are already in bloom, and the first fruits of the "golden apple," as the orange is called here, are to be harvested at the beginning of 5691. Only one new colony was added, but the Jewish population of the Sharon Plain is today 29,000 against 20.000 in 1927, and the area under orange groves 58,000 dunams against 18,000. In the existing settlements, those of the labour population in the Emek, the Jordan Valley and latterly in the Sharon, the high regard for decent comforts recently acquired is such as a few years ago were considered unworthy and unthinkable. "Fastidiousness" in some of the "kvutzot" is shown by the "domes of silence," as the rubber disks are called which are attached to the legs of chairs used in the dining halls, eliminating the grating noise of 50 or 60 chairs being moved simultaneously on stone floors.

In the Jewish education and health departments, there was marked systematising, despite retrenchment. Another sign of the times is the last budget of the Municipality of Tel Aviv, showing the first substantial surplus in the history of a township with the biggest budget in the country and the smallest Government grant-in-aid.

If, in spite of the slow recovery from a great disaster, the Jews succeeded in holding their own, the Arabs can be said to have made remarkable progress. Whether as a reward for the butchery they inspired or not, the last Jewish year brought the Arab ringleaders untold blessings. Defeated in London, the Arab Delegation returned to Palestine as victors. They failed to have the Mandate scrapped and the Jewish National Home clauses erased, but they achieved the next best to it, first by setting back the Zionist programme and then getting a vacillating and harassed Government to abet the setback by the immigration stoppage, the proposed land legislation and other restrictive measures. The Arab cause was advertised to an unbelievable extent at the expense of the Jews, and notice has been attracted to the existence of the Arab problems completely out of proportion with the seriousness of the case.

Mounted upon the mythical Burak, the swashbuckling guardian of Islam, the Mufti of Jerusalem, was able to cause a stir here and there in the Islamic world. The Indian Conference on Palestine Affairs held in Bombay on April 19 and the so-called "Palestine Day" observed in a few Mohammedan places on May 16, must be put down to the credit of Haj Ameen; also the fact that for the first time the Parliament of Iraq passed and forwarded resolutions against the Balfour Declaration. Trafficking on the credulity of Moslems, the Mufti succeeded in sowing trouble in Transjordan, the occasional seething on the other side of the River causing the British on both sides no little concern from time to time.

Arab politicians will rightly claim that the Shaw Commission justified them in everything but the massacre, the Simpson Inquiry fortified them, and that the Johnson-Crosbie investigation leading to the relief measures for the cultivators announced the end of July, were all results of their work. They will also assert that the saving of 22 convicted murderers from the gallows was a result of their agitation, while mourning the fact that they could not prevent the execution of three Arabs, because of an avenging Mandatory Power.

Jewish super-liberals pretending to believe that last year's tragedy was brought about by Arab irritation because they were no match for the Jews, may now, on the eve of 5691, derive what comfort they can from the fact that whatever else may be true, the Arab is no longer an underdog. All other Jews face 5691 with the resolve that, underdog or no, they cannot let temporary curbings and hindrances stand between them and their destiny.

—J. T. A.

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In Japan Too Jews Celebrate Rosh Hashonah Although With Difficulty

By DAVID H. WHITE.

The Jewish community of Japan is small and not well known abroad. Culturally and economically it is not important but as the Oriental outpost of Judaism it is significant that despite growing signs of anti-Semitism, internal bickerings, and separation from the main streams of Jewish life the Jews of Japan still find a way to celebrate Rosh Hashonah.

Yokohama, the great port of Japan where I started my search for Jews in the land of cherry blossoms, at one time had a large, well-organized Jewish community. With the opening of the World War and the closing of immigration ports to Central Europe and Russia, a great number of Jews had taken the Siberian road to America. Business was good and they realized that a great opportunity lay in Japan for amassing a sizeable fortune and living a comfortable life, and they remained.

With the influx of immigrants and the need for organization, the Hebrew Immigrant Aid Society established headquarters in Yokohama. For nearly three years HIAS did a remarkable piece of work in rehabilitating the suffering Jewish families who passed through Yokohama on their way to friends and a better chance of livelihood.

With so many transients augmenting the number of Jews who already had established their homes in the city, an organized Jewish life was possible. HIAS retained the services of a rabbi, cantor and schochet; established a kosher kitchen; erected temporary quarters to house the immigrants. The towns-people did their share and helped build a synagogue. Judaism filled a daily need, and the services were well attended. However, with the passing of the quota immigration law and the reopening of the European ports, HIAS closed its office, though the organized community in Yokohama continued to function and many immigrants were aided through the Jewish Community budget.

The Yokohama Jewish community was spared only a few years of prosperity. The earthquake of September 1923 and the resulting devastation by fire brought a great loss of life and the destruction of much property. Nature is no respecter of religions and peoples, and all suffered. Yokohama lay in ruins. Most of the survivors were bent on getting as far away from the scene of their former joys and present sorrows as possible. Few Jews returned to aid in the rebuilding. And today — although Yokohama is still the foremost port in Japan — few Jews may be found there, and those who do reside, with a few exceptions, hide their identity or else deny it.

Tokio, the Japanese capital, has no more of an organized Jewish community life than Yokohama. In reply to an inquiry of mine, the editor-publisher of a well-known English daily in Japan, wrote me that he was not aware of any organisation strictly Jewish in Tokio or its vicinity, and he himself was out of touch with things Jewish and therefore could not personally help me find other individuals. He did mention an organized community of Jews in Kobe, and gave me a list of members who had subscribed to the Zionist fund in that city.

Kobe is in the Western part of Japan, and Western Japan has a longer written history of Jewish activity than the Eastern half. Among the early Dutch traders who made their headquarters at the port of Nagasaki were several Jews. Japan had closed her doors to all other nations and the Dutch concession from the mid-sixteenth until the mid-eighteenth century proved a golden nest egg indeed. With the advent of Japan into the international brotherhood of nations in 1854 and the subsequent treaties with the Great Powers, a new opportunity for oriental trade was opened, and a wave of commerce hunters brought a new stock of Europeans to the Island.

Carried along with the tide were a number of Jews, who, already finding the seeds of a colony at Nagasaki, made their headquarters there. The summer of 1889 found the first organised minyan in Nagasaki. In preparation for the Holidays of that year, a small house was bought and equipped with the necessities of a synagogue, excepting a Torah which had been ordered from Russia.

Internal dissension broke this organization. Two clearly defined factions began the inevitable clash — the English Jews wanting a more liberal interpretation, the Russian group wanting a stricter orthodoxy. As a result of this bickering and haggling regarding terms and interpretations, the community did not foster a synagogue. To top off this state of affairs, the vessel bringing the Torah from Russia foundered, and many declared this an act of God decreeing that the Jewish community should not be.

The Sino-Japanese War brought prosperity to the port of Nagasaki. The colony of Jews flourished. A new element came in to displace the old — the Russian Jews. Most of these colonists had felt the heel of oppression in Russia, and this land of freedom and tolerance seemed a veritable paradise to them. They had no intentions however of checking their religion at the threshold: A building was erected through popular subscription and a sepher torah placed in the ark with joyous celebration — the first functioning synagogue in the Island of Japan.

Life's realities are a bit harsh and cruel. At a time when the Jews of Nagasaki were beginning to feel the glorious sun of prosperity, a dark cloud obliterated all the joy. Circumstances and forces out of their control brought the deluge, and they suffered intensely. War was declared between Russia and Japan, and the Jews of Russian extraction in Nagasaki received the full brunt of suspicion and hate that war engenders. Property was confiscated, leaders persecuted, and as a result most of the colony left for other countries. A few clung tenaciously to their homes and set about with admirable courage to rehabilitate their fortunes.

With the close of the war, Nagasaki was doomed as a port. Business was at a standstill. Such conditions concluded the dispersion. The once prosperous Jewish community was now reduced to a mere handful, and finally they too forsook Nagasaki.

By this time Kobe had come into its own as a port. Whereas the Dutch and Russian Jews had formed the bulwark of the community at Nagasaki, the English Jews were the first settlers in Kobe. Their religion was not as burning as that of the Jews coming from the ghettoes of Russia. Marriage alliances with Japanese women were not at all uncommon. Active religious organization was not thought of, nor attempted. Each man lived his own life as he saw fit, and there were none to criticize.

To gather from this that every Jew in the colony had lost his Jewish spirit would be far from the truth. Although inter-marriage was not frowned upon, the Jews them-

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selves were clannish and kept to themselves. Among them were members of the finest Jewish families in England, stalwart men who had not forgotten their Jewish forbears and heritage. When the International Cemetery was established, six thousand yen was subscribed to purchase a plot of ground, and a fence was built to separate the Jewish part from that of the Gentiles.

The last Jewish families from Nagasaki in passing through Kobe on their way to America left their Sepher torah for the Kobe community. For many years however it was merely a "white elephant" gathering dust.

The Jewish colony grew, flourished, changed. Individuals gained and lost in their enterprises and drifted on. Others came to take their places. Years passed, years of indifference to religious organization and practices. Then came the World War. As in Yokohama, the Jewish population here was augmented by the influx of those Jews who found the gates in Europe shut.

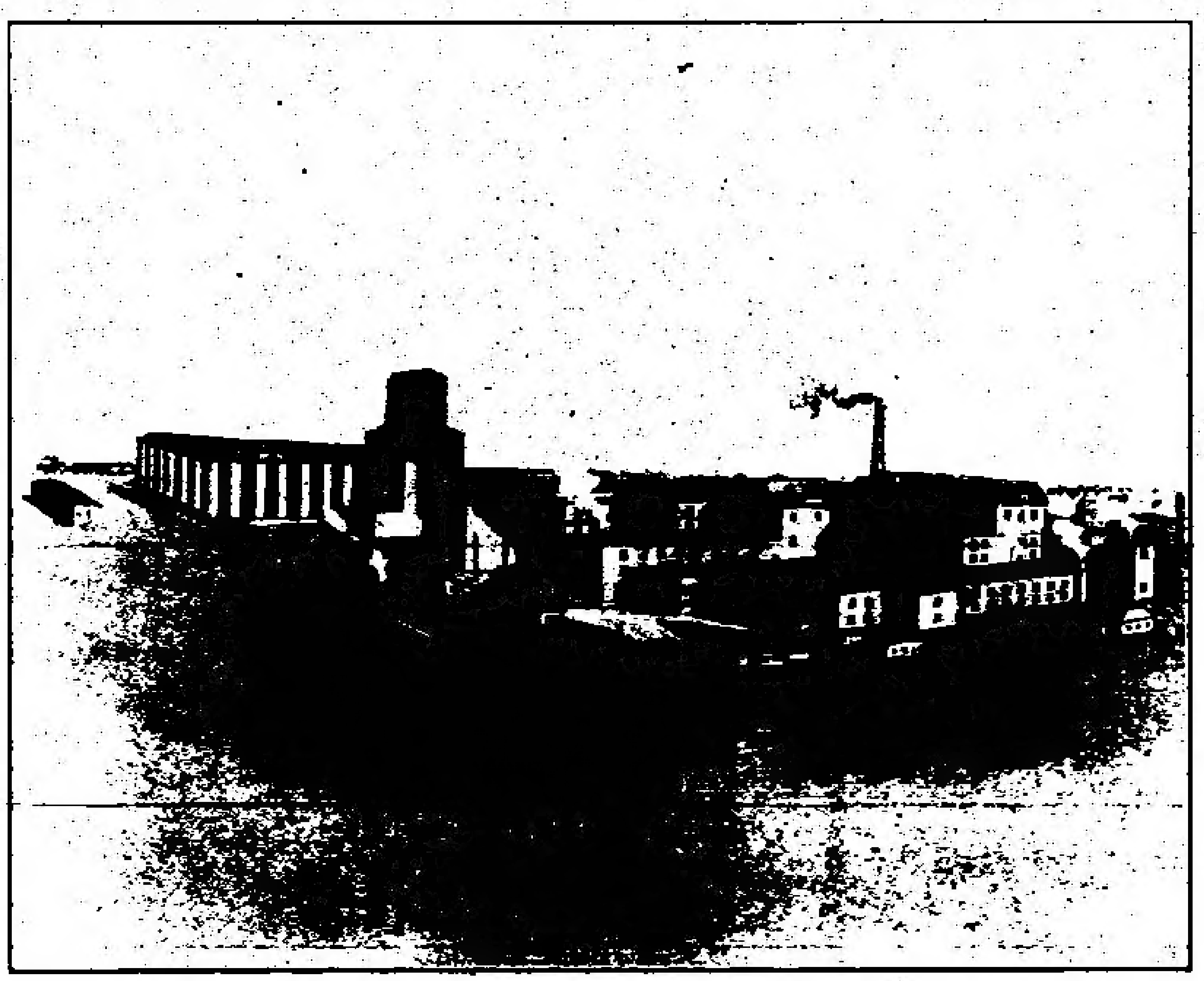
The first step in the formation of a unified Jewish colony was caused by that undying Jewish spark that flames up at Jewish suffering. A Benevolent Association was formed with the purpose of assisting the Jews fleeing Russia in getting to their destinations. Many of the members were wealthy, business was good and it was an easy task to secure enough working capital to assist the needy.

With the establishment of HIAS in Yokohama, the burden became less and the colony sank into its former lethargy.

Among the newcomers remaining in Kobe were many orthodox Jews — Russian, Arabian and Egyptian — who desired some organised form of worship and the keeping of Kashruth, the community now numbered about two-hundred and fifty souls. A movement gained impetus, and approximately two thousand yen was subscribed for the building of a synagogue. Meetings were held, discussions made as to the ways and means were many.

Then came misunderstanding, as in Nagasaki. The English and American Jews opposed the stricter orthodoxy of the Russian. As a result, the money was returned to the individual subscribers, and the cleavage became pronounced once more.

(Cotinued next week)



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GRAIN PRODUCTION IN CANADA

A casual reference to the history of grain production in Canada shows that in the past we have not been taking seriously our possibilities in the growing of superior barley. Perhaps this is logical and as it should be, for by concentrating on what we have repeatedly demonstrated to the world that this grain can be grown to perfection in Canada. And, as a result of this, our wheat is sought after from the four corners of the earth.

We have always known that wheat was milled to make staple foods for our fellow beings and this has probably played some part in stimulating our close interest in this grain. Our general attitude toward the barley crop in the past may have been influenced by our impression that barley was not used for human food and only served mankind indirectly in the production of meat.

In recent years, however, it has been found that barley, in one form or another, has been entering into an increasing number of articles of human diet such as dried breakfast foods, biscuits, infant and invalid food preparations, tonics, condiments and food preservatives. In Germany alone the quantity of barley made into malt coffee each year is greater than the total annual barley crop of the Provinces of Quebec, Ontario or Alberta.

This knowledge on the part of our national leaders in Agricultural affairs has been instrumental in the last year or so for several developments as follows:—

1. A national barley committee has been organized and operates under the chairmanship of the Deputy Minister of Agriculture for Canada.
2. A barley research project along Dominion wide lines is being launched by the Dominion Cerealist at Ottawa.
3. Through the agency of the Federal Department of Agriculture, Canada was officially represented at the last two barley exhibitions at Liverpool, England.
4. A direct interest in barley improvement has been manifested throughout the grain producing sections of Canada by the farm press, the seed trade, the grain trade, research and extension workers in agriculture. Provincial and Federal departments of agriculture, professional seed growers and farmers.
5. The Province of Manitoba has equipped and is now operating a special laboratory for barley investigation under the direction of Professor T. J. Harrison who is also carrying on a comprehensive provincial project in barley research.
6. The barley grades as set forth by the Canada Grain Act have been revised in such a manner as to encourage and recompense the growers of barley suitable for manufacturing purposes.
7. Production of Registered Seed Barley has grown from a few hundred bushels in 1913 to several thousand bushels in the past year.
8. Requirements of the great barley consuming centres of Europe and Great Britain have been thoroughly investigated in the past year by representatives of the Manitoba Wheat Pool and Manitoba Government.

The initiative in this movement for improvement of the barley crop was taken by Canada Malting Co. Limited, on account of its extensive requirement of this grain for manufacturing purposes in Canada. In the Province of Quebec, the officers of this company are co-operating with the Provincial Department of Agriculture for an increase in the volume and an improvement in the quality of home-grown barley. Toward this end, substantial grants of cash have been awarded for barley competitions in certain counties, in other counties supplies of pure seed have been distributed to many farmers at less than cost price and substantial premiums over prevailing commercial grain prices have been offered in advance to Quebec farmers for barley of suitable malting quality.

ANNOUNCEMENT

Chez Maurice, Montreal's ultra smart cabaret-restaurant have made a brilliant move in engaging that inimitable jester Harry Hart, of New York, his humorous introduction, of his various artists and his own masterful performance has made him a decided hit with our patrons. Alex Lajoie, the Orchestra Leader, has had the honour of playing for the Prince of Wales on many occasions at the Cafe Paris and later at Souvranis, London's most fashionable restaurant. With these outstanding features, Chez Maurice is assured of being the Playhouse of Aristocrats this coming Fall and Winter. Chez Maurice is situated at St. Alexander Above St. Catherine Street.

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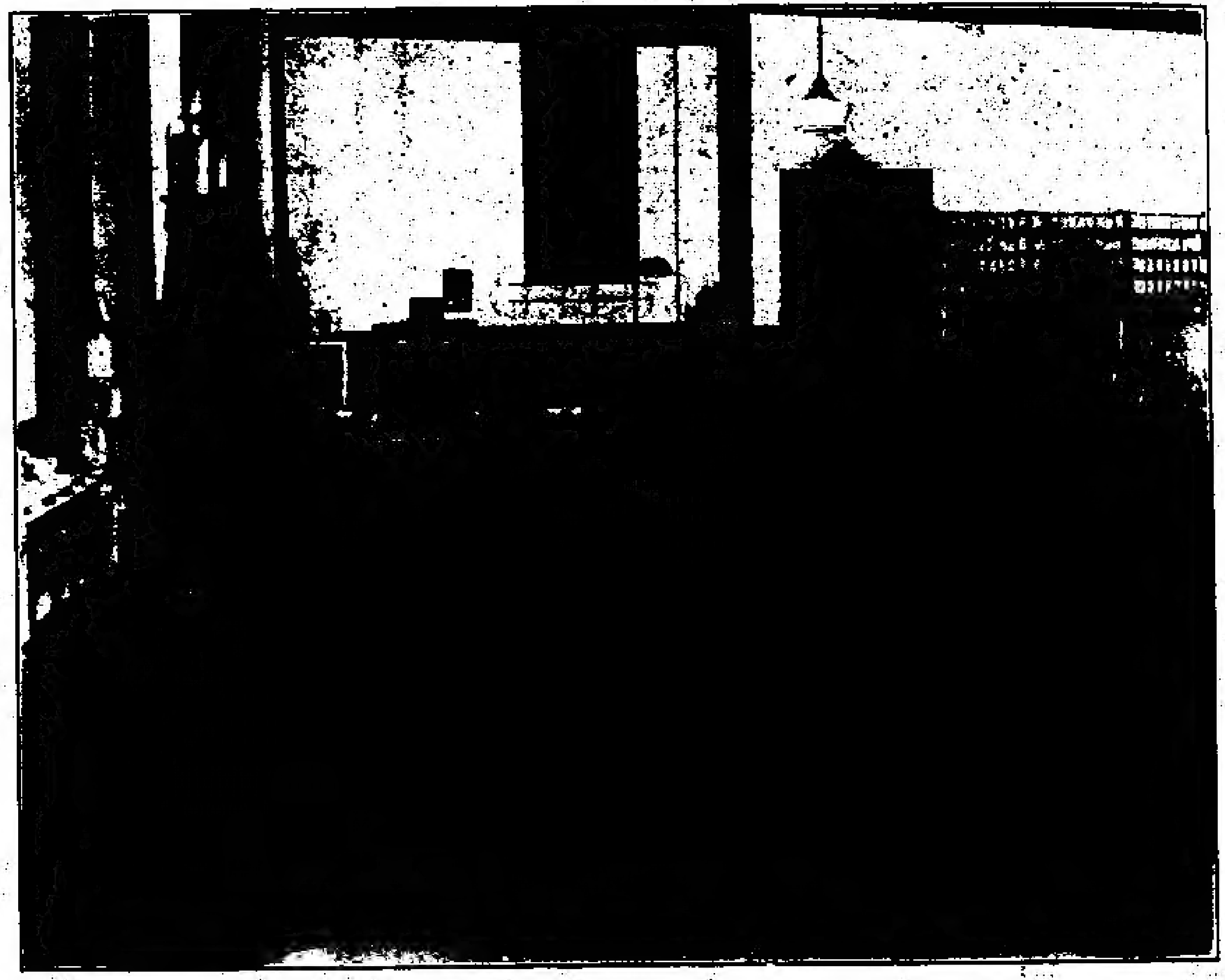

MALT TESTING SECTION OF LABORATORY AT MONTREAL.
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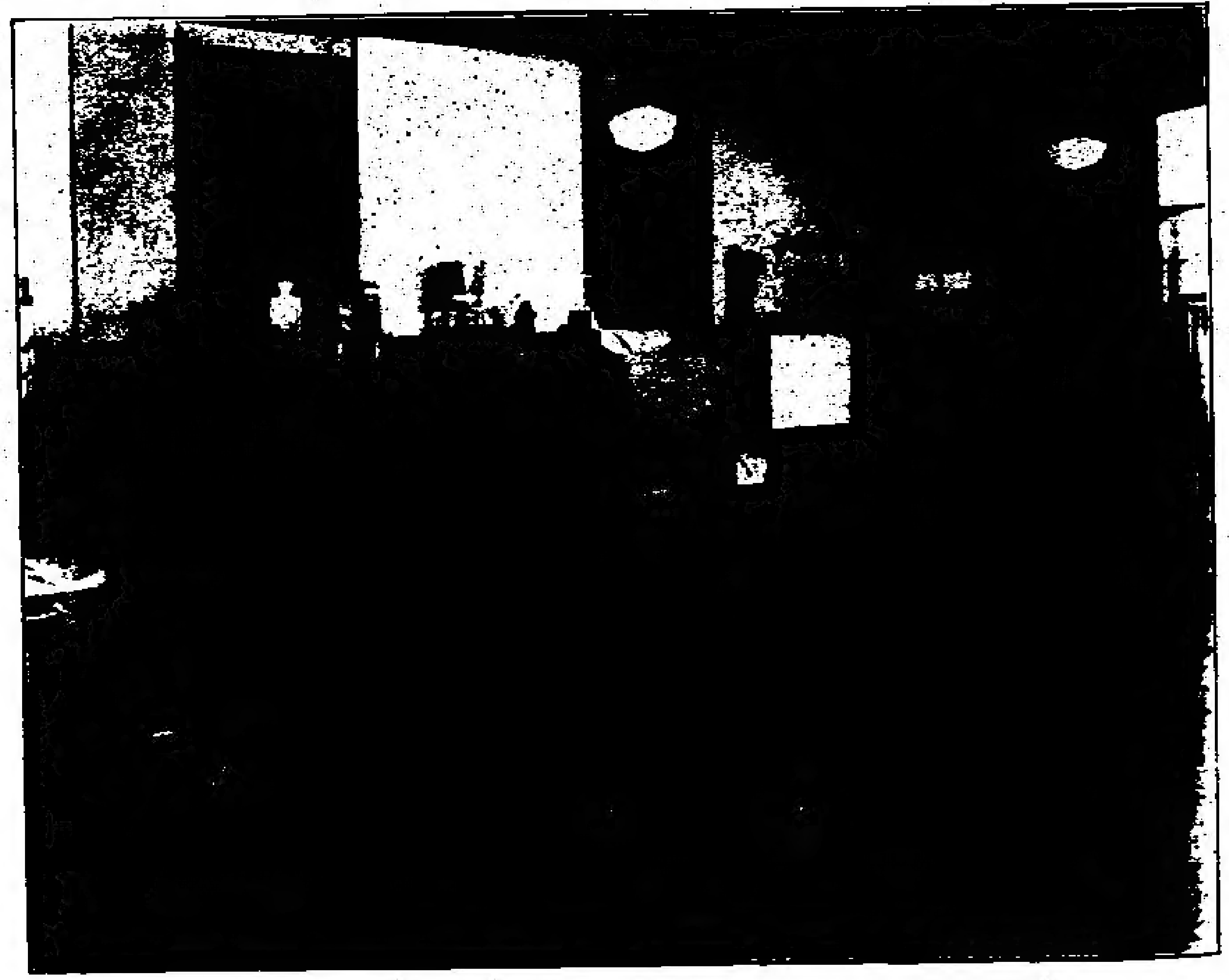

BARLEY & RESEARCH SECTION OF MONTREAL LABORATORY.
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Lillian Gibbel, Make-Up Artist, at work in the analysis room of the Max Factor Make-Up Studio in Hollywood. Seated is Leona Herrera, who plays in Spanish versions for M.G.M.

Lillian Gibbel, Make-Up Artist, Returns from Hollywood

Toronto woman is representative of one of America's outstanding cosmetic concerns.

Lillian Gibbel is a Toronto Jewish woman who has spent much time in California. There she became associated with the Max Factor Make-Up Studio in Hollywood, and is now acting as their representative and distributor.

It is amazing, she remarks, to note the progress that is continually being made in all branches of skin care and make-up work. New ideas are developed, and discoveries follow each other with such rapidity that it is often hard to keep up with them. Yet many girls think that just as soon as they succeed in putting on some rouge and lipstick and covering up with powder, that they know all about their make-up.

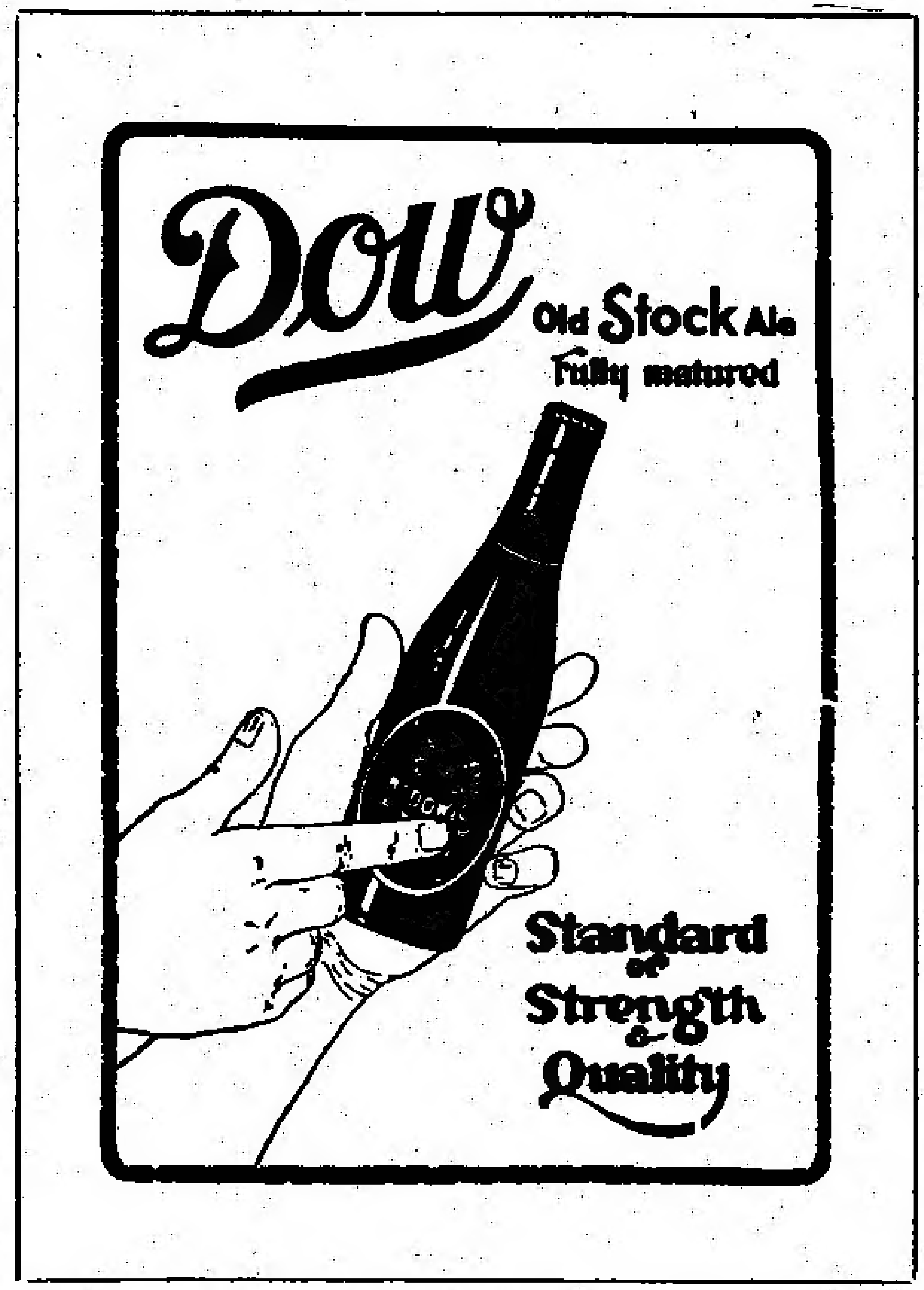
This doesn't mean that every girl is supposed to know all that the Make-Up Artist does. But each woman owes it to herself to discover her own type, to study her best features and to accentuate them. Positively every person, no matter how plain or unbecoming she may seem, has some perfect feature. Either the eyes, the mouth, the contour of the face, or the nose may be the blessing in disguise, and if emphasized, or highlighted, to use the professional term for it, may completely alter the appearance. It would be too much to say that every woman can be made into a prize beauty, but it is possible for every woman to be very attractive.

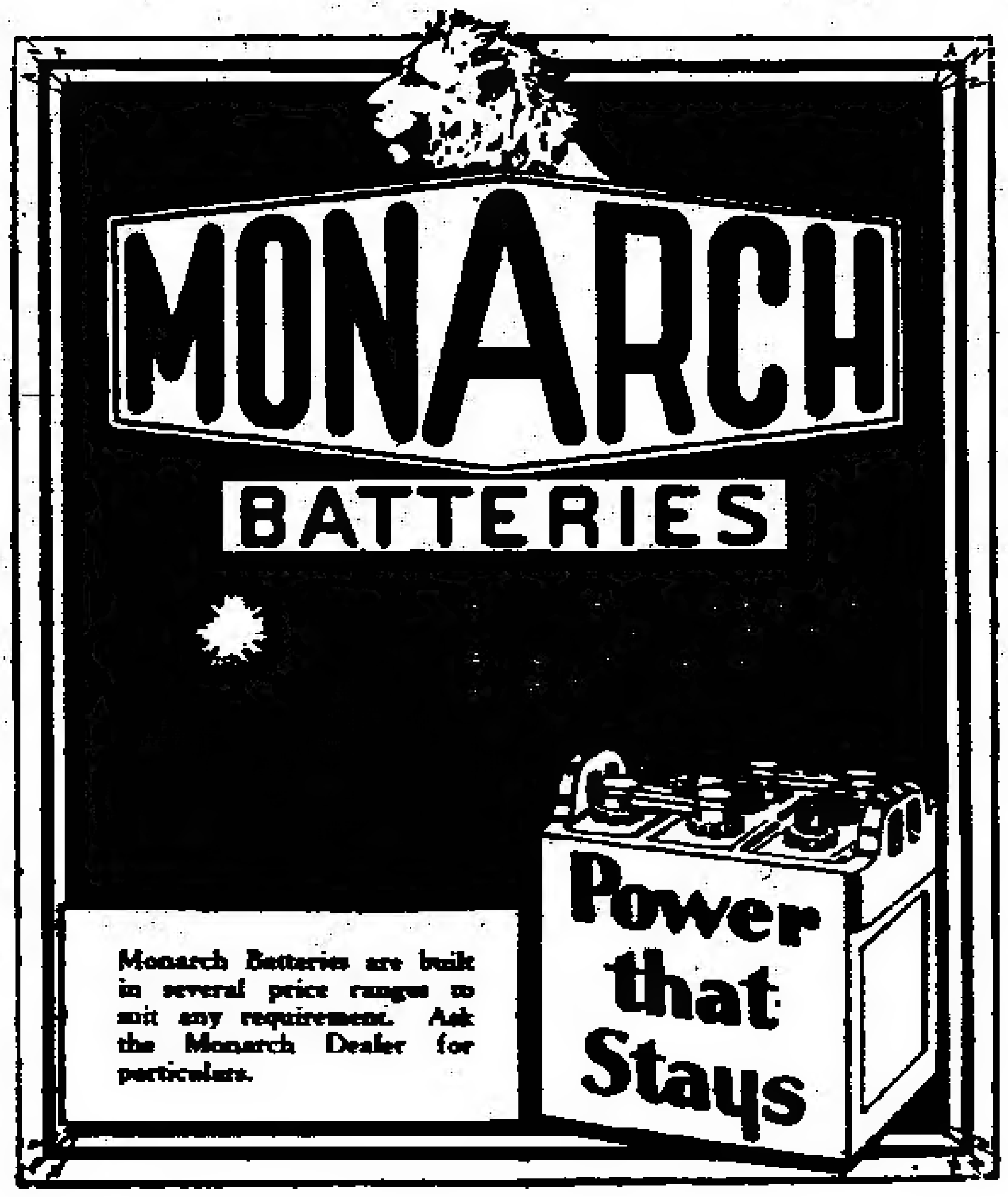
Do women appreciate being told what to do and how to use their preparations, Mrs. Gibbel was asked?

Indeed they do, especially when they are shown what a radical difference results when the cosmetics they use are in a natural color harmony to their own complexion colorings. In so many cases just a small detail will create the whole difference.

From a professional viewpoint, did you find many make-up changes in Hollywood on your recent trip there? Yes, Mrs. Gibbel replied, particularly in motion picture make-up. Only in 1928 Max Factor conducted experiments in collaboration with Warner Bros. Studios, which resulted in his now world famous Panchromatic Make-Up which is used for all moving picture work in England and Germany, as well as in Hollywood. It then seemed that the peak of make-up invention had been reached. But suddenly Technicolor and Natural color productions came along, and again Max Factor was called upon to create new shades and new items to meet newer and more trying conditions. So it goes on. Even now when the Max Factor Company manufactures 42 standard shades in grease paint and 32 in powder, they are constantly being called on to provide special numbers for various productions. The movie stars, as well as the motion picture producers owe much of their success to Max Factor, and their appreciation of this fact is revealed by the statistics of the Los Angeles Chambers of Commerce, which show that 96% of all Hollywood screen 'stars' use Max Factor products, and that in 100% of the pictures made, the make-up is by Max Factor.

But here in Canada, I concern myself mainly with Society Make-Up, that is, the everyday use of cosmetics for the average woman. It is noticeable that nearly all women we meet use make-up to a certain extent, but only a very small number have learned to derive the full benefit from it. In this regard, I know that I have helped many to solve their problems, and all I can say, is that I shall always be willing to help as many more as I can.





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MONTREAL SOCIAL

Mrs. Samuel W. Livingstone, Gleneagles Apartments, and her father, David Livingstone, of San Francisco, returned on the Empress of France after a three months' visit in Europe.

* * *

Miss Mary Horwitz, 136 Marlowe Avenue, has left to spend two weeks in New York City, where she will be the guest of her aunt, Mrs. Ivy Vosburg.

* * *

Miss Freda Hapter was in Ottawa for the Hadassah Convention and garden party given by Mrs. A. J. Freiman.

* * *

Mrs. A. Caplan and Miss Molly Golfman were joint hostesses at a linen shower and bridge Wednesday, September 10, at the Samovar Tea Rooms, in compliment to Miss Celia Caplan, a bride-elect of October 5. Prizes were won by Mesdames L. Goldberg, A. Goldberg, Charlie Golfman, J. Caplan, S. Tempkin, W. Golfman, S. N. Gillman, L. Lesser, S. Wexler, S. Ship and Misses Belle Pomerance, Freda Pomerance, Nettie Schwartz, Gertrude Silvensky, Ethel Seidman, Fanny Barken, Ida Schafer.

* * *

Mrs. Ivy Vosburg and son, Fred, of New York City, who spent the past three weeks visiting her sister, Mrs. Max Horwitz, 136 Marlowe Avenue, have returned home.

* * *

Miss Bessie Efros will visit for two weeks in New York, Paterson, and other points.

* * *

Mrs. M. Block and family, are home from Old Orchard Beach, where they spent the summer.

* * *

Miss Dorothy Boyaner is visiting relatives for a few weeks in Boston.

* * *

Mrs. Morris Ryan gave a bridge for the Jewish Laurentian Fresh Air Camp on the lawn of her cottage at Ivry, July 23. $100 was realized. Those who assisted her were Mesdames J. Rabiner, D. Routenberg, Shuster, A. Arbess and Misses Rebecca Rabiner, Doris Seigler, Mildred Nerenberg, Ida Rabiner and Goldie Zeller.

* * *

Mrs. J. Pascal and daughter Sarah, Laviolette Street, have returned from a motor trip to New York.

* * *

Mrs. M. Leon attended the Hadassah Convention in Ottawa.

* * *

Mr. and Mrs. Ben Gardner are living at 3647 Western Boulevard.

* * *

Mrs. B. A. Portigal, who spent the summer with her parents, Mr. and Mrs. A. Gold, has left for her home in Regina, Sask.

* * *

Mrs. A. Gold and family have returned from Wenerville, where they spent the summer.

* * *

Mrs. Nathan Denbow and children are home after spending the summer at their cottage at Old Orchard Beach.

* * *

Mrs. L. Leibovitch and Miss Sybil Doublilet were joint hostesses at a miscellaneous shower at Miller's Restaurant, Metcalfe Street, Wednesday, September 10, in honor of Miss Kate Doublilet, whose marriage to Max Lecker, took place Sunday, September 14. Attending were Mesdames M. Doublilet, S. I. Doublilet, L. Herschorn, P. Leibovitch, F. Lecker, J. Tarter, Rabinovitch, I. Tansky, B. Brailofsky, M. Steeris, M. Greenfield, A. Liben, and H. Marcovitch, and Misses Phae Liben, Mattie and Bea Litwack, Lily Gorn, Eva Tansky, Sophie Pinsky, Rose and Dora Selsky, Claire Kerner, Jennie Shiff, Betty Bregman, Gladys Tobenstein, Rae Knight, Rae Herscovitch, and Sarah Kaufman.

Miss Lottie Herschorn, of Outremont, has returned from Atlantic City where she spent a few weeks.

* * *

Mr. and Mrs. Morris D. Weiner, Cote St. Antoine Road, are back from a motor trip to Schroon Lake and Long Beach, New York.

* * *

Mr. and Mrs. A. Bieber and family, Marcil Avenue, are back from Old Orchard Beach where they spent the summer.

* * *

Dr. B. Levine, 4671 St. Urbain Street, has just returned after a six weeks' trip to New York where he visited the different clinics.

* * *

Mrs. Louis Fitch and children, Joshua and Naomi, Cote St. Antoine Road, have returned from Ogunquit, Maine, where they occupied a cottage during the summer.

* * *

Miss Ethel Lipman, of New York, spent the week-end visiting Mr. and Mrs. Joseph Notkin, Northcliffe Avenue.

* * *

Louis Fitch, Cote St. Antoine Road, who has been travelling in Spain, returned home September 14 on board the Calgaric.

* * *

Mrs. S. I. Doublilet, of Outremont, and Miss Violet Ettenberg, Selkirk Avenue, left Tuesday, September 16, to spend a week at Ivry.

* * *

Morris Pincus, of New York, who was the guest of Mr. and Mrs. Joseph Notkin, Northcliffe Avenue, returned home.

* * *

Mrs. J. Ettenberg and Miss Violet Ettenberg, Selkirk Avenue, have returned from a motor trip to Detroit and Boston. They spent three weeks at Cohasset, Mass.

* * *

Miss Bessie Sharpe entertained at a personal and stocking shower and bridge Tuesday, September 9, at the Samovar Tea Rooms in honor of Miss Pearl Sharpe, a bride-elect of November 16.

* * *

Mrs. B. Schwartz and Mrs. D. Donenfeld were joint hostesses at a linen shower and bridge, at Kupchick's Restaurant, Tuesday, September 9, in honor of Miss Lillian Leckner, a bride-elect of September 28. Attending were Mesdames B. Goodman, H. S. Mallek, I. Schnitzer, J. Welch, J. J. Kibrick, J. Friedman, M. Cohen, D. Spector, S. J. Silverman, Charles Goldschlager, M. Addis, H. Schwartz, M. Kaplan, D. Goldenberg, D. Bialik, A. Abramovitch, H. Fitko, M. Corber, N. Gillman, I. Corber, H. Shuster, M. H. Goodman, B. Kauffman, B. Cohen, B. Besner, S. Leckner, Schmeltzer, A. Aizanman, I. Snowball, H. Ezbinsky, P. Abrams, B. Corber, O. Leckner, H. [illegible], I. Corber, Harlig, I. Leckner, H. Segal, H. Lenobel, Rose Schwartz, B. Hoffer, A. M. Webber, Geo. Silverman, M. M. Schachter, M. Small, B. Kastner, I. Freeman, J. Leckner, M. Mallek, I. Altner, J. Corber, Wasserman, and Misses Sadie Lecker, Rose Silverman, Sadie Schafer, Florence Denenberg, Tillie Goldenberg, Sophie Hoffer.

* * *

Miss Hattie Leckner, Hutchison Street, entertained at a stocking and handkerchief shower and bridge Sunday afternoon, September 14, in hon-

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or of Miss Lillian Leckner, a bride-elect of September 28, welcoming Misses Sadie Leckner, Irene Leckner, Gertrude Leckner, Rose Herbsd, Rose Corber, Goldie Ezbinsky, Sarah Friedman, Bessie Leckner, Bessie Black, Florence Denenberg, Tessie Pearson, Siresther Mendelsohn, Anne Schwisberg, Anne Kunin, Florence Weiser, Betty Warshafsky, Emma Kwartwasser, Fay Shuster, Lily Sac, Lillian Winer, Sadie Winer, Sylvia Helfield, Eva Goldschlager, Roslyn Shulemson, Fay Mosel, and Mesdames W. Friedman and Lou Saffran. Prizes were won by Misses Bessie Black, Gertrude Leckner, Anne Kunin, Sylvia Helfield, Betty Warshafsky, Irene Leckner and Lilian Leckner.

* * *

Miss B. Cahanna and Miss Dora Goldberg were joint hostesses at a kitchen shower Sunday, September 7, at the home of Miss Goldberg, Park Avenue, in honor of Miss Kate Kriegle, a bride-elect. Guests were Mesdames Joe Levine, Syd Lewis, R. Levine, Welikovitch, Sam Gallay, Dave Spector, Harry Spector, D. Kriegle, S. Chalkin, Goldberg, Lou Abrahamson, Harry Rudner, M. Raich and Misses Tessie Ticktin, Claire Kashtan, Miriam Issenman, Doretta Stark, Mildred Covet, Frances Shapiro, Dora Black, Sarah Herscovitch, Hilda Perlman, Esther Grannen, Sarah Chalkin, Rose Davis, Dorothy Goldberg, and Esther and Ann Frank. The guest of honor was presented with a waterless cooking set.

* * *

Mrs. B. Moses was hostess at bridge Thursday evening, September 11, at the Samovar Tea Rooms in celebration of her twentieth wedding anniversary, welcoming Mesdames J. A. Wolkove, William Wolkove, S. Wolkove, S. Abrahms, L. Macklansky, I. Saltzman, H. Goldstein, Charles Champagne, Alexander Gold, M. Dolgy, I. Moses, King, J. Seidler, and Misses Dorothy Abrahms, Bella Saltzman, Molly Pincus, Miss Nathan, of London, England, and Pauline Wolkove. Mrs. Moses was presented with a gold wrist watch from her sons, Arthur and Ned, and with a diamond ring by her husband.

* * *

Mrs. William Postilnik, St. Urbain Street, has left to spend two weeks in New York, the guest of her sister and brother-in-law.

* * *

Mr. and Mrs. Jacob Weigensberg and family, have returned from Lasalle Que., where they spent the summer, and are now living at their new home, 5120 Durocher Avenue.

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* * *

Mrs. A. Walfish, Esplanade Avenue, entertained at a farewell party Saturday, September 6, for Zelda Rosenberg who has left to attend school. Irving Bregman, Melvin Miller, Howard Walfish, Harold Walfish, Pearl Cohen, Ruth Miller, Rena Beral, Fanny Edgar, Claire Rosen, Molly Perlmutter, Yetta Rosen, Claire Capelovitch, Nathan Stein, Irwin Yates and Joey Rosen were there.

* * *

Miss Pauline Kanigsberg, 4565 Jeanne Mance Street, has moved to 4624 Hutchison Street.

* * *

Miss Eva Tansky, of Los Angeles, who spent the summer visiting relatives, is leaving for home the early part of October.

* * *

Miss Gertie Josephson, Villeneuve West, has left for New York, for an indefinite stay.

* * *

Dr. Otto Klineberg of Columbia University, is visiting his parents, Mr. and Mrs. L. Klineberg, Dorchester Street West.

* * *

Rubin Panzer, of Brooklyn, who was the guest of Mr. and Mrs. H. Asher, for two weeks, has returned.

* * *

Mrs. L. M. Schwartz, of 33 Munro Park Avenue, Toronto, who spent a few days visiting Mrs. J. Finestone, St. Catherine Street West, has gone home.

* * *

Mrs. I. Kahn, Prudhomme Avenue, entertained at a bridge and tea Monday afternoon, September 15, in honor of Pauline Gould, of New York. Guests were Mesdames M. Salomon, Mrs. Ellison, of Toronto; M. Gordon, H. April, C. Redlich, J. Shattner, and Miss Anne Marks.

* * *

Miss Pauline Gould, of New York, is visiting Miss Anne Marks, Renfrew Avenue.

* * *

Mr. and Mrs. M. Browman and family, Westmount Boulevard, are leaving Monday, September 22, to spend the Holidays at Ivry.

* * *

Dr. Harry I. Krieger and Miss Ann Krieger, who spent the past three weeks visiting Mr. and Mrs. H. Asher, Lajoie Avenue, have returned to Pittsburgh.

* * *

Miss Cissie Carr, of London, Eng., who has been visiting Mr. and Mrs. John Carr, Champagneur Avenue, is leaving for home the end of September.

* * *

Miss Molly Tannenbaum, of Los Angeles, spent a week-end the guest of Mr. and Mrs. S. Morantz, Marcil Avenue, at Lucerne in Quebec.

* * *

Mr. and Mrs. Charles Tanner, of Ottawa, who were visiting Mrs. B. Selinger, Bloomfield Avenue, have gone back.

* * *

Mr. and Mrs. Alfred A. Rosen, of Charleston, West Virginia, are spending a few days visiting their parents, Mr. and Mrs. Z. Rosen, Park Avenue.

* * *

J. Tannenbaum and daughter, Molly, of Los Angeles, who spent the summer visiting Dr. and Mrs. C. I. Finklestein, Park Avenue, and Mr. and Mrs. L. Goodman, Bernard Avenue, have returned.

* * *

Mr. and Mrs. Z. Rosen, Park Avenue, are home from New York, and Philadelphia where they attended the wedding of their son, Alfred A. Rosen.

* * *

Mrs. Frank Amdur and children, Norman and Louise, of New York, are visiting Mrs. N. Amdur, Clarke Street.

Mr. and Mrs. Wynne and daughters, Misses Sarah and Rose, of Ottawa, spent last week-end the guests of Mr. and Mrs. H. Moscovitch, Esplanade Avenue.

* * *

Mr. and Mrs. S. Mailman, Sherbrooke Street West, left Thursday, September 18, to visit over the holidays in Chicago with Mr. and Mrs. O. E. Kraus.

* * *

Mr. and Mrs. S. Rosenbloom, of Glace Bay, N.S., who were visiting their daughter, Mrs. J. M. Stober, Lajoie Avenue, have returned home.

* * *

M. Segal, of Levis, Que., will spend the holidays with Mrs. M. Segal and family, St. Famille Street.

* * *

Mrs. H. Ciment, Lajoie Avenue, entertained at a theatre party, in honor of J. Tannenbaum and Miss Molly Tannenbaum, of Los Angeles.

* * *

Nestor Dreyfus, of the Bnai Brith Lodge, of New London, Connecticut, was in Montreal to attend the jubilee banquet tendered to Rabbi Hirsch Cohen and was the guest of Lionel J. Covlensky at the Montefiore Club.

* * *

Among the out-of-town guests at the Glazer-Tannenbaum wedding which took place August 28, were J. Tannenbaum, of Los Angeles; Mr. and Mrs. Charles Tanner, of Ottawa; and Miss Molly Tannenbaum, of Los Angeles.

* * *

Dr. and Mrs. Louis J. Rosen, Park Avenue, have returned from New York, and Philadelphia, where they attended the wedding of their brother, Alfred A. Rosen.

* * *

Samuel Nadler, of Windsor, Ont., was in Montreal on his way to Harvard University.

* * *

Mrs. H. Levine, Stuart Avenue, spent last week-end in Ottawa, the guest of her brother and sister-in-law, Mr. and Mrs. B. Strean.

* * *

Mrs. David Kessler, of Bay City, Mich., has returned home after a three weeks' visit with her parents, Mr. and Mrs. J. B. Lonn, St. Urbain Street, accompanied by her brother, Saul Robert, who will attend the Medical College at the University of Michigan.

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* * *

Miss Edith Seltsen, of Union City, N.J., who spent five weeks visiting Miss Henrietta Hayes, Winchester Avenue, has returned.

* * *

Mesdames Celia Halpert, G. Fauman and S. Denenberg, of Toronto, who were visiting Mr. and Mrs. B. Kauffman, Esplanade Avenue, have gone home.

* * *

Mrs. H. Barsky and children, 5400 Durocher Avenue, have returned from Seagate, New York, where they spent 10 weeks.

* * *

Miss Rose Barsky, Durocher Avenue, is attending MacDonald College, studying to be a teacher.

* * *

Mr. and Mrs. Max Usher have moved from 382 Metcalfe Avenue to 437 Grosvenor Avenue.

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Mr. and Mrs. William Berger, de l'Epee Avenue, have returned from a six weeks' stay at Ste. Agathe.

* * *

Mr. and Mrs. S. Goldstein, Mrs. Feiler and Jack Marcowitz, of Chatham, N.Y., are visiting Mr. and Mrs. B. Uditsky, Old Orchard Avenue.

* * *

Mrs. I. Tackson, of Rochester, N.Y., who was visiting Mr. and Mrs. B. Kauffman, Esplanade Avenue, has gone home.

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Mrs. J. Webber, of Medina, N. Y., and Mrs. R. Ellensig, of Windsor, Ont., who were visiting Mr. and Mrs. B. Kauffman, Esplanade Avenue, have returned.

* * *

Max Usher, who was operated at the Western Hospital is recuperating.

Marriages

Golt-Silverman

The marriage of Sylvia, daughter of Mr. and Mrs. B. Silverman, to Sam Golt, son of Mr. and Mrs. J. Golt, was solemnized quietly Sunday afternoon, September 14, at the home of the bride's parents, 5260 Esplanade Avenue. Rabbi Rabinovitch officiated. The bride was gowned in fawn and brown flowered chiffon with hat and shoes to match and carried a bouquet of Columbia roses. Her only attendant was her sister, Miss Bessie Silverman, wearing flowered chiffon with hat and shoes to match and carrying a bouquet of American Beauties. Mr. and Mrs. Golt have left on an extended trip to the States. Going away the bride wore a brown tweed ensemble with hat, shoes and bag to match.

Lecker-Doubilet.

The marriage of Kate, daughter of Mr. and Mrs. M. Doubilet, to Max Lecker, son of Mrs. F. Lecker, was solemnized Sunday, September 14, at Kupchick's Grill, with Rabbi Herschorn officiating. The bride was given away by her father. Over her white moiré gown made on simple lines fell a veil of net and lace draped in cap effect with a wreath of orange blossoms. The bouquet was of Ophelia roses with shower of lilies-of-the-valley. The bride was attended by Miss Beatrice Lecker, sister of the groom, as maid-of-honor, who wore an eggshell, mauve and purple printed moiré gown with shoes to match. She carried Columbia roses. Dr. H. Doubilet, brother of the bride, was best man. The bridesmaids were Misses Sybil Doubilet, sister of the bride, in pink tulle; and Eva Tansky, of Los Angeles, cousin of the bride, in pale green satin. They wore shoes to match their gowns and carried bouquets of Columbia roses. The groomsmen were Henry Azef and Teddy Lecker, cousin of the groom. Mrs. Doubilet, mother of the bride, was gowned in black georgette, with hat and shoes to match. Mrs. Lecker, mother of the groom, wore a brown crepe romaine dress, with hat and shoes to match. Their corsages were of American Beauties. A reception was held for 100 guests. Miss Eva Tansky, of Los Angeles, was the only out-of-town guest. Mr. and Mrs. Max Lecker have left on a trip to Toronto, New York, and other points. Going away the bride wore a green ensemble with hat, shoes and bag to match.

Approaching Marriages

The marriage of Grace, daughter of A. L. Kaplansky, and the late Mrs. Kaplansky, to Lewis Sherwin, son of Mr. and Mrs. J. Sherwin, of Westmount, will take place quietly Thursday, October 16, at the home of the bride, 4328 Sherbrooke Street West.

The marriage of Celia, daughter of Mr. and Mrs. M. Caplan, to Louis, son of Mr. and Mrs. S. Tucker, will take place Sunday, October 5.

The marriage of Rose, daughter of Mr. and Mrs. L. Berson, to Charles H. Ruthkofsky, son of Mrs. S. Ruthkofsky, of Chicago, will take place at the Bnai Jacob Synagogue, Sunday, October 26.

The marriage of Leba Iris, daughter of Mr. and Mrs. N. H. Godine, to Alfred Philip, son of Mr. and Mrs. M. Rittenberg, will take place Sunday, October 5, at the Windsor Hotel, with Rabbi H. Abramowitz officiating.

The marriage of Lilian, daughter of Mr. and Mrs. O. Leckner, to Moe Dingott, of Bathurst, N.B., will take place Sunday, September 28, at the Beth David Synagogue. Rabbi Herschorn will officiate.

Engagements

Mr. and Mrs. B. Tannenbaum, announce the engagement of their daughter, Clara, to Sam Burt, son of Mr. and Mrs. E. Burt.

Mr. and Mrs. S. Rosenberg announce the engagement of their daughter, Rose, to Samuel, son of the late Mr. and Mrs. S. Rockman. Marriage at the Bnai Jacob Synagogue, December 7.

The engagement is announced of Henrietta Lorraine, daughter of the late Samuel Medine and Mrs. Medine, to Charles Asch, youngest son of Mr. and Mrs. Mendel Asch. Wedding early in November.

Bar-Mitzvahs

Mr. and Mrs. B. Kauffman, 5120 Esplanade Avenue, entertained 200 guests at a supper and dance at the Beth David Synagogue Saturday, September 13, in honor of the bar mitzvah of their son, Hyman Jack. The tables were decorated with roses and gladioli. Mrs. Kauffman received the guests in a brown chiffon gown assisted by her daughter, Miss Anne Kauffman, in maize flowered chiffon. Among the out-of-town guests were Mesdames Celia Halpert, G. Fauman, and S. Denenberg, of Toronto; Mrs. J. Webber, of Medina, N.Y.; Mrs. I. Tackson, of Rochester, N.Y.; and Mrs. R. Ellensig, of Windsor, Ont. The bar mitzvah, and I. L. Rosenbloom, Percy Caplan and P. Lipshitz spoke. Harry A. Kauffman was master of ceremonies. Piano selections were given by Eugene Maynard and songs by Mrs. J. Kravitz.

The bar mitzvah of Shirley, youngest son of Mr. and Mrs. A. J. Goldner, Hutchison Street, took place Saturday, September 13, at the New Adath Jeshurun Synagogue. On Sunday evening, September 14, a reception was held in honor of the bar-mitzvah. The home was decorated throughout with gladioli and potted ferns, the colour scheme being carried out in pink and white. Mrs. Goldner received in a gown of black taffeta and net and carried an arm bouquet. She was assisted by her daughters, Mesdames A. B. Jeffay and Leonard Rosenblatt and Miss Edythe Goldner. The tea table, with centerpiece fashioned of gladioli, variegated sweet peas and illuminated candles, was presided over by Mrs. A. B. Jeffay, who poured the tea, and Mrs. H. Bernard, who cut the ices. They were assisted by the Misses Bea Segal, Fay Godel, Belle Sager, Molly and Betty Thompson.

Sammy Moscovitch, son of Mr. and Mrs. H. Moscovitch, who was bar mitzvah in August, was the guest of honor at a reception on Sunday, September 14, at the home of his parents, Mr. and Mrs. Moscovitch, 4127 Esplanade Avenue. Mrs. Moscovitch received the guests assisted by her daughter, Miss Fanny Moscovitch, and by her sisters, Mesdames M. Singer and M. Azeff. Misses Esther Singer, Fanny Moscovitch, Mesdames S. W. Silverberg, M. Singer and M. Azeff assisted the hostess in serving. Guests present were Mr. and Mrs. M. Singer, Mr. and Mrs. S. Singer, Mr. and Mrs. J. Ghetler, Mr. and Mrs. J. Cohen, Mr. and Mrs. I. Cohen, Mr. and Mrs. I. Dacks, Mr. and Mrs. S. Schlesinger, Mr. and Mrs. M. Slovsky, Mr. and Mrs. M. Kossman, Mr. and Mrs. J. Marcus, Mr. and Mrs. S. Silverberg, Mr. and Mrs. S. W. Silverberg, Mr. and Mrs. A. Kingstone, Mr. and Mrs. B. Clamen, Mr. and Mrs. Kleinman, Mr. and Mrs. M. Bernstein, Mr. and Mrs. J. Krugerman, Mr. and Mrs. A. Chankofsky, Mr. and Mrs. S. Shragovitch, Mr. and Mrs. M. Ilieff, Mr. and Mrs. M. Pass, Mr. and Mrs. Wynne, and daughters Sarah and Rose, of Ottawa; Mesdames M. Azeff, B. Goldberg, L. Goldberg, and Misses Esther and Lily Singer, Annie Clamen, Goldie Clamen, Mary Ghetler, Frances and Sylvia Silverberg, Sarah Canter, Bessie Canter, Sarah Chankofsky, and Asher Kossman and

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Benny Silverberg. The bar-mitzvah was presented with an engraved wine cup by the King George Sick Benefit Association; and with a loving cup by the Dominion Loan Association.

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Born

To Mr. and Mrs. Jack Naimer, (née Rose Yudin) at Royal Victoria Maternity Hospital, Sept. 8th a daughter.

At the Royal Victoria Maternity Hospital, August 28 to Mr. and Mrs. Jack Margolese, a daughter, Arlene.

IN MEMORIAM

The unveiling of the tombstone to the memory of the late David Decker and daughter, Goldie Decker, took place Sunday, September 14, at 12 p.m., at the Chevra Kadisha Cemetery. Rabbi Julius Berger officiated.

Deaths

September 8th, 1930, at 4421 St. Urbain Street, Kasriel Jacobs died in his 79th year, husband of Rachel Lurie, and father of J. David, Herman and Louis A. Jacobs, of Cincinnati, Ohio, and Mrs. Isaac Sekoll, of Montreal. Funeral took place Tuesday, September 9th, at 1 p.m. from the home.

HEBREW LADIES RELIEF SOCIETY

Mesdames M. Gatis and S. Solomon were joint hostesses at a meeting held at the latter's home, 4525 Esplanade Avenue, Wednesday evening September 10. Mrs. J. Merson presided. A concert will be held at the Chevra Kadisha Congregation, Community Hall, Wednesday evening, October 8. Norman Hershorn, violinist, will play accompanied by George Brewer; Miss Mildred Gordon, will sing accompanied by Miss Helen Jacobs at the piano; and Sylvia Garber, will give ballet dances. Mrs. J. Goldberg is convenor, Mrs. B. Siblin, treasurer, and H. A. Docks, secretary. Tickets from Crescent 6930 or Crescent 0622. Friends invited.

LAUREL GIRLS

Miss Rosamond Weigensberg, Durocher Ave., received the Laurel Girls at their opening meeting Monday, September 15. Among those present were the Misses Etta Venitsky, Mary Phillis, Rae Babbins, Lillian Nadler, May Weigensberg, Betty Trachtenberg, Adele Goldstein, Rose Solomon, Lilly Segal, Lily Schneider, Lee Steinberg and Sylvia Alexander. Prizes were won by Misses Etta Venitsky, Lily Schneider and Betty Trachtenberg.

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Services Friday, September 19th, at 8:15 p.m.

The Holiday Music this year is again in charge of George M. Brewer, F.A.G.O., and the choir: Mrs. W. H. Lewis, Mde. Alphonse Thibodeau, Arch. Taylor and Shapiro.

The Congregation will hold its Annual Memorial Service at Temple Emanu-El Cemetery (Mount Royal) Sunday, September 21st, at 11 a.m. At this service tombstones in memory of the following will be unveiled: Sir Mortimer B. Davis, Amy Goldstein Fuld, Bernard Goldstein, Rae Schalek, Bram Sand, Charles Workman, Ruth Audet Lazarus.

Rosh Hashanah eve service at 8. Sermon, "Looking Eastward". Rosh Hashanah morning service at 10:30. Sermon: "Who Liveth Best". Children's New Year's Day services Tuesday, September 23rd, at 3 p.m. in the Lecture Hall. Dr. Lyon Bercovitch, Arthur S. Jacobs and Jack Wasserman will be in charge. Sabbath Shuba Services, Friday, September 26th, at 8:15 p.m. First Saturday morning service, Sabbath Shuba, September 27th, at 11. Eve of Yom Kippur Service, Wednesday, October 1st, at 7:30. Kol Nidre at 7:45 p.m.

Yom Kippur Day service, Thursday, October 2nd, at 10:30 a.m. Children's Yom Kippur day service, Thursday, October 2nd, at 1 p.m. in the Lecture Hall. Memorial Services about 3:30 p.m. Yom Kippur Day, Thursday, October 2nd.

Registration in both the High School and Junior Departments of the School of Religion commenced last Sunday morning and will be held next Sunday, September 21st, at 1 p.m. A brief assembly was held after registration and Rabbi Stern and Jack Wasserman, Educational Director, welcomed the new pupils. Regular sessions in all departments begin Sunday, September 28th, at 10 a.m. New features in the curriculum of the school have been added and new courses instituted. Story Hour commences under the leadership of Mrs. Leo Neumann Saturday, September 27th, at 10:15 a.m. Hebrew Sessions commence Saturday, September 27th, at 10 a.m., in the Lecture Hall.

Hirsch Rosenfeld, who has been associated with the Temple as Instructor in the Hebrew Department for the past two years, is leaving for Europe. Rabbi Stern tendered a dinner in his honor at the Montefiore Club Saturday Evening, September 13th. Among those present were: Dr. Lyon Bercovitch, Dr. M. Lightstone, Jack Wasserman, David Jassby, Lawrence Marks, Stanley Davis and J. Rosenfeld.

The Sisterhood held a Keno last Monday afternoon in the Temple House. Convenors in charge: Mesdames Arthur Friedman, Charles Goldstein and Aaron Schwartz.

Shaare Zion Congregation, Claremont Avenue, below Sherbrooke Street. Rabbi Julius Berger.

Services: Rosh Hashanah Eve, Monday, September 22nd, at 5.45 p.m. Rosh Hashanah I and II, Tuesday and Wednesday morning September 23 and 24, respectively at 8:30. Reading of the Law at 10. Minha (afternoon service) at 5:30. Sabbath Shubah: Friday evening, September 26, at 5.45. Sabbath morning, September 27, at 9. Yom Kippur Eve, Wednesday, October 1st, Kol Nidre at 5:30. Yom Kippur morning, Thursday, October 2nd, at 8:30. Reading of the Law at 10:30. Memorial Service at 11. Sermon at 11:30. Succoth Eve, Monday, October 6th, at 5.30. Succoth morning, Tuesday and Wednesday, October 7, respectively at 8:45. Sermon at 10:30. Hoshanah Rabba, Monday, October 13, at 7 p.m. Shemini Azereth Eve, Monday, October 13th, at 5:30. Shemini Azereth morning, Tuesday, October 14th at 8:45. Minha at 5. Simchas Torah Eve, Tuesday, October 14, at 5:30. Simchas Torah morning, Wednesday, October 15, at 8:45. Minha at 5 o'clock.

The congregation has placed at the disposal of its members sets of uniform Prayer-Books for the Holy Days. Communicate with the synagogue office. These prayer-books were published by the United Synagogue of America. During the Rosh Hashanah and Yom Kippur hymns in English will be recited. Sermons; I Rosh Hashonah, "The Past as Teacher and Guide." II Rosh Hashonah, "Life's Records." Shabbos Shubah, "The Return." Yom Kippur Eve, "Is God a Superstition." Yom Kippur morning, "Making a Will."

Registration for Sunday Religious School, Sunday, September 25th, at 10 a.m.

BNAI JACOB

The first executive meeting of the Young People's Society was held September 19th at the secretary's home. Officers and executive committee are: Dr. Harold Herscovitch, President; Max Crestohl, Vice President; Miss Rosalee Gottheil, Secretary; Arthur Schulman, Treasurer; Hyman J. London, Advertising Manager; Michael G. Greenblatt, Harold Blumenstein, Bernard B. Cohen, Bernard Lustgarten, Misses Pearl Sonenberg, Doris Malles, Mabel Corn.

Shaar Hashomayim, Rabbi Herman Abramowitz, Cote St. Antoine Road, Corner Kensington.

The Sabbath Sedra-Nitzovim. Reading from the Torah: Deuteronomy, Chap. 29, verse 9 to Chap. 30, verse 20. Reading from the Prophets: Isaiah, Chap. 61, verse 10 to Chap. 63, verse 9. Mincha Services at 7. Maariv at 7.30.

New Year Services: Rosh Hashanah Eve, Monday, September 22nd, at 6.30 p.m. Rosh Hashanah I and II, Tuesday and Wednesday mornings, at 7.30. Reading of the Torah at 9.15 a.m. Sermon at 10 a.m. Mincha (afternoon service) Tuesday at 6 p.m., Maariv at 6.30 p.m. Wednesday, Mincha at 6.15 p.m., Maariv at 6.45 p.m. Friday, September 26th, at 6.15 p.m.

Sermons: I Rosh Hashanah (Tuesday): II Rosh Hashanah (Wednesday.

Institute of Jewish Studies begins during the week of September 28th. Registration now for the first, second and third year classes. A one-year course qualifies young men and women as teachers in the Sunday School and acquaints Jewish youth with the history, literature and religion of their people. Enrollment is open to High School and College students. The minimum attendance is one evening of two and a half hour weekly. Information from Educational Director, WEstmount 2247.

The Department of Courses and Lectures for Adults will start its program in October. In addition to the courses and lectures there will also be discussion groups for those interested in the problems confronting Jewish life today. It is planned to have one open meeting monthly at a concert of Jewish music or Jewish dramatic recital with speakers. Information from Educational Director, WEstmount 2247.

Immediately after the High Holidays the Junior Congregation will resume its Sabbath morning Services conducted by the boys and girls of the Religious School, under the auspices of their own organization.

Hebrew School pupils, ages 6 to 15, may be enrolled daily 10-12 a.m., 2-6 p.m. and Sunday 10-12 a.m. Information regarding Hebrew instruction will be furnished on request.

Registration in all classes in the Sunday School Sunday, September 21st, at 10 a.m.

YOUNG JUDAEA OPENING RALLY.

Young Judaeans filled the hall of the Zionist Headquarters Sunday, September 14, at the rally which was opened under the presidency of Ben Caplan. He introduced Max Garmaise, the supervisor of Montreal Young Judaea, who announced that the Leader's Training Course would begin Tuesday, October 14, at 8 p.m. and would continue every week. For this course send applications to the Supervisor's Office, 384 Sherbrooke St. West, care of Max Garmaise. The lectures will be conducted by A. M. Klein, Educational Director of Canadian Young Judaea, Max Garmaise, and invited lecturers. Marvin Duchow played the piano. A. M. Klein spoke. A model debate: "Resolved, that the Dispersion was beneficial to the Jews" was upheld by Misses Rose Balinsky and Fanny Slapack; negative, Philip Gitnick and David Halperin. Mr. Klein analyzed the methods of the various debaters and outlined the proper strategy to be used in particular and general instances in debating.

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New Year's Eve .... Monday, Sept. 22, 8.00 P.M.
New Year's Day .... Tuesday, Sept. 23, 10.30 P.M.
Atonement Eve .... Wednesday, Oct. 1st, 7.30 P.M.
Day of Atonement .... Thursday, Oct. 2nd, 10.30 A.M.

Pew committee will be in session at the Temple Board Room on the following dates.

Sunday September 14th at 10.30 A.M.
Tuesday September 16th at 8. P.M.
Thursday September 18th at 8. P.M.

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Y.M.H.A.

Y.M.H.A. Congregation will conduct its High Holiday Services in the Auditorium of the Association. The lounge rooms of the Association will be thrown open to members of the congregation on Yom Kippur, and porter services will be available. Schedule of the services: Rosh Hashonah: (Sundown of Monday, September 22nd to sundown Wednesday, September 24th.) 7 p.m., service; 8 a.m., (Shach'rith); 10 a.m., Reading of Torah; 11 a.m., sermon; 11.20 a.m., Additional Service (Mussaf). Yom Kippur: (Sundown of Wednesday October 1st, to sundown, Thursday, October 2nd), 6 p.m., Kol Nidre; 8 a.m., Preparatory Prayer; 9 a.m., Morning Service (Shach'rith); 11 a.m., Reading of Torah; 11.30 a.m., Memorial Service; 12. Sermon; 12:20 p.m., Additional Service (Mussaf); 3 p.m., Afternoon Service (Minchah); 4:30 p.m., closing service (N'ilah).

Samuel A. Levy, former Physical Director of the Y. M. and Y. W. H. A. of Kansas City, Mo., has arrived in Montreal to take up the position of Director of Physical Education here. Mr. Levy is a graduate in the School of Physical Education in the University of Illinois, and has managed large and active gymnastic and athletic departments.

For the first time the Y.M.H.A. will organize a course of business lectures conducted by specialists in the respective fields. The course will embrace discussions on collections, retail merchandizing, chain stores, banker and merchant, retail advertising, instalment credits, and various phases of public law. This will be free to members.

George Ehrlich is again Principal of the Sunday School. Classes will commence immediately after the holidays for boys who otherwise get little or no Jewish education. In conjunction with these classes the Junior Dramatic Society, the Junior Orchestra, and the Junior Choir are maintained. Register this week.

The first meeting of the Y.M.H.A. Dramatic Society directed by Rupert Caplan was held on Monday, September 15th. The group will meet Monday and Thursday of each week for classes and rehearsals. Maurice Fox, Canadian Chess Champion, will be in charge of the Y.M.H.A. Chess Club.

Y.M.H.A. ANNOUNCES CLASS SCHEDULES

Business Men.—Sunday, 10.30 a.m. -1 p.m., Exercises and games; 11.00 a.m.-1.15 p.m., swimming. Monday, 5.30 p.m.-7.15 p.m., swimming; 5.30 p.m.-6.30 p.m., Swimming Instruction and Life Saving. Tuesday, 5.00 p.m.-7.30 p.m., Exercises and games; 5.30 p.m.-7.45 p.m., Swimming. Wednesday, 5.30 p.m.-7.15 p.m., Swimming; 5.30 p.m.-6.30 p.m., Swimming and Life Saving. Thursday, 5.00 p.m.-7.30 p.m., Exercises and games; 5.30 p.m. -7.45 p.m., Swimming. Young Men.—Sunday, 1.00 p.m.,-4.00 p.m., Volley and Basketball Tournament; 12.00 p.m.-5.00 p.m., Swimming. Monday, 5.30 p.m.-7.15 p.m., Swimming and Life Saving. Tuesday, 9.30 p.m.-10.30 p.m., Exercises and games; 5.30 p.m.-10.30 p.m., Swimming; 7.30 p.m.-8.00 p.m., Swimming Instruction. Wednesday, 5.30 p.m.-7.15 p.m., Swimming and Life Saving. Thursday, 9.00 p.m. -10.30 p.m., Exercises and games; 5.30 p.m.-10.30 p.m., Swimming. Senior Boys, Sunday, 1.00 p.m.-4.00 p.m., Volley and Basketball Tournament; 12.00 p.m.-4.30 p.m., Swimming. Monday, 5.30 p.m.-7.15 p.m., Swimming and Life Saving. Tuesday, 7.30 p.m.-9.00 p.m., Exercises and games; 5.30 p.m.-9.30 p.m., Swimming; 9.00 p.m.-9.30 p.m., Swimming instruction. Wednesday, 5.30 p.m.-7.15 p.m., Swimming and Life Saving. Thursday, 7.30 p.m.-9.00 p.m., Exercises and games; 5.30 p.m.-9.30 p.m., Swimming. Junior Boys.—Monday, 3.45 p.m.-5.00 p.m., Exercises and games; 500 p.m.-5.30 p.m., Swimming Instruction. Wednesday, 3.45 p.m.-5.00 p.m., Exercises and games; 5.00 p.m. -5.30 p.m., Swimming Instruction. Senior Ladies.—Tuesday, 9.30 a.m.-10.30 a.m., Exercises and games; 10.30 a.m.-11.30 a.m., Swimming Instruction; Thursday, 9.30 a.m.-10.30 a.m., Exercises and games; 10.30 a.m.-11.30 a.m., Swimming. Friday, 2.30 p.m.-3.30 p.m., Exercises and games. 3.30 p.m.-4.30 p.m., Swimming. Junior Ladies.—Monday, 7.45 p.m.-9.30 p.m., Exercises and games; 8.15 p.m.-10.00 p.m., Swimming. Wednesday 7.45 p.m. -9.30 p.m., Exercises and games. 8.15 p.m.-10.00 p.m., Swimming and Life Saving. Talmud Torah.—Boys, Thursday, 4.00 p.m.-4.30 p.m., Jr. Boys Gym.; 4.30 p.m.-5.00 p.m., Swimming; 4.30 p.m.-5.00 p.m., Sr. Boys Gym; 5.00 p.m.-5.30 p.m., Swimming. Girls.—Sunday, 6.00 p.m.-6.30 p.m., Gym.; 6.30 p.m.-7.00 p.m., Swimming. Simcoe St. Boys Club.—Tuesday 4.00 p.m.-5.00 p.m., Gym.; 5.00 p.m.-5.30 p.m., Swimming. Jewish Girls Club.—Saturday, 6.00 p.m.-7.00 p.m., Swimming. Sunday, 5.30 p.m.-6.30 p.m., Swimming. Badminton Club.—Sunday, 9.00 a.m.-10.00 a.m., men; 6.00 p.m.-7.00 p.m., ladies. Monday, 5.00 p.m.-6.00 p.m., men. Tuesday, 10.30 a.m.-11.30 a.m., ladies. Wednesday, 5.00 p.m.-6.00 p.m., men. Thursday, 10.30 a.m.-11.30 a.m., ladies. Friday, 1.00 p.m.-2.30 p.m., ladies; 3.30 p.m.-430 p.m. ladies. Saturday, 7.30 p.m.-9.00 p.m., men.

ALUMNI SOCIETY ELECTION

Elections of the M.H.O.H. Alumni Society took place at the Montreal Hebrew Orphan's Home, 500 Claremont Ave., Saturday evening, September 13. Guests were Mr. and Mrs. H. V. Bye, Superintendent and Matron of the Hebrew Orphan's Home, Mrs. M. Rittenberg and A. Greenberg. Benjamin L. Shenker was re-elected President; I. H. Axeroff, Vice-president; Ben Brumer, re-elected Treasurer; Miss Ida Morris, Recording Secretary; Benjamin L. Shenker, re-elected Chairman of the Entertainment Committee. He appointed Phil Epstein, and Miss Celia Dubin to aid him in his work. Miss Florence Klein was elected as chairman of the Good and Welfare Committee.

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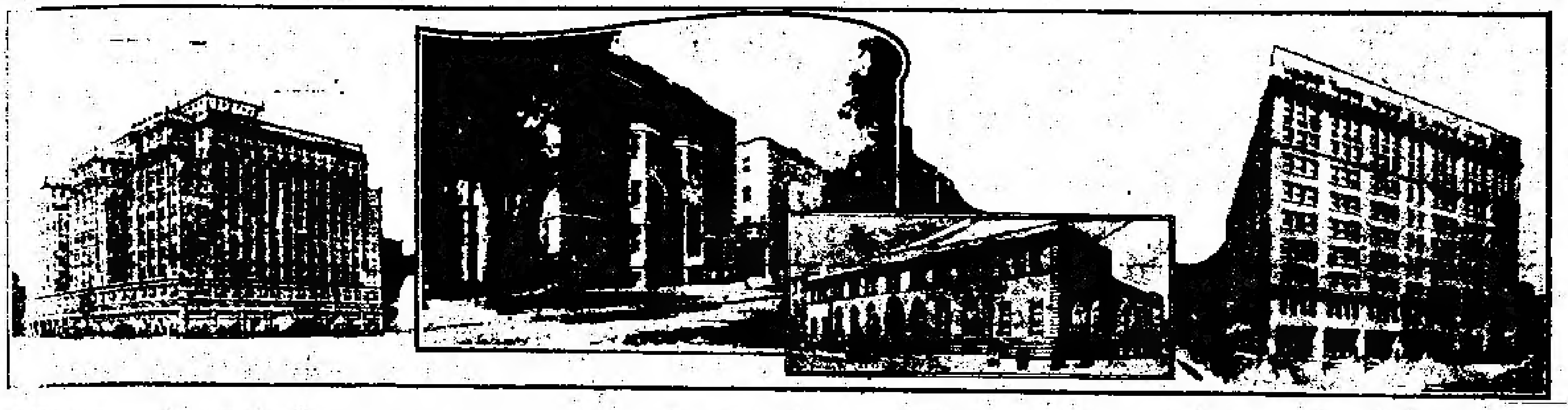

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REALTY NEWS

J. Goldberg sold to A. Rosen et al, southeast part of lot No. 419 St. Jean Baptiste ward, with buildings 4231 to 4235 Clarke street, for $5,250.

R. Isaacs sold to Mrs. E. C. Goldstein et al., lot No. 1654-74-19, St. Andrew ward, measuring 1526 feet, with buildings, bearing the civic Nos. 1925, 1927, fronting on St. Catherine street West, for $25,500.

M. Segal sold to S. Goldberg lot No. 579, St. Louis ward, measuring 21 by 70 feet, with buildings bearing the civic Nos. 3548 to 3554, fronting on De Bullion street, for $4,500 and other considerations.

M. Beauchamp sold to B. Perelstein northwest half of lot No. 11-468, Laurier ward, measuring 25 by 100 feet, with buildings bearing the civic Nos. 5309 to 5313 fronting on St. Urbain street, for $10,000.

Mrs. S. Mendelsohn sold to H. Gagnon lot No. 10-931, Laurier ward, measuring 25 x 72 feet, with buildings, bearing the civic Nos. 6286, 6288, fronting on Alma Street, for $3,600.

Mrs. B. Tratenberg et al sold to A. St. Louis East, part of lot No. 34A-B-5, west part 34A-B-6, east part 34A-8 3-5, west part 34A-83-4, city of Outremont, measuring 32 x 52 feet with buildings, 1154 St. Viateur avenue, for $10,000.

A. Finestone sold to L. Herman lots Nos. 73-152 to 163 Town of Montreal North, each lot measuring 25 x 93 feet, without buildings and fronting on Recollet Avenue, for $5,000.

A. Finestone sold to L. Herman part of lot No. 195 Parish of St. Laurent, measuring 3 arps + 28 arps., with buildings, fronting on Cote Vertu Road, for $50,000.

INTERNATIONAL PETROLEUM

International Pete is continuing its policy of cutting down production of crude oil in order to further the cause of the American producers who are attempting to arrive at a solution of the oil industry in the United States. The cut began in July and the latest report indicates that curtailment was continued during August, particularly in the Peru field.

MAYLAND OIL

Following recent activity in the oil stocks news of operations at the Turner Valley wells begins to come through from Calgary. Mayland No. 2 is featured in the reports when it was said that 12,000,000 cubic feet of gas was struck in the upper porous zone. The hole is said to be 280 feet in the lime. Drilling is proceeding.

McLEOD OIL

McLeod No. 1 hitherto a regular producer, is now said to be frozen off. The No. 3 hole is being cleaned and no estimate can be made as to when this job will be completed. The No. 5 is drilling in the Dalhousie sands with slight showings of gas in evidence.

JEWISH LAURENTIAN FRESH AIR CAMP

The annual meeting of the Laurentian Fresh Air Camp will be held next month. Funds for the work of the Camp came in large measure from the proceeds of bridges. From the Lafayette Hotel, Old Orchard, under the direction of Mrs. J. Kushner, assisted by Mrs. T. Glickman, Mrs. Adolphe Weiss, Mrs. M. Leon, Mrs. Harry Bronfman and Mrs. Felix Leopold came to $150. From Mrs. M. Ryan, $100; From Mrs. M. Usher, bridge held at Bellevue Park, $63.50; From Barnet's Hotel, $15; From the "Macaza", $25.50; From Dr. and Mrs. J. Rosenbaum, $66. A cheque for $20 was received from Mrs. J. Cohen. Further donations were received from:—Mrs. B. Aaron in the name of her daughter, Marion Joy, $5; From The women guests at the Villa Fleury, $2.50; Mr. and Mrs. S. Cowan, $2; Mrs. J. Kellert, $2; Mrs. J. L. Adelstein, $3.50; Mrs. Yaphe, $5; Miss Yaphe, $1; Mrs. S. P. Myers, $1.

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OTTAWA

Mrs. H. A. Roodman and Miss Bella Roodman have returned home from Toronto where they spent three weeks.

• • •

Miss Pauline Gould, of New York, who is visiting with her mother, Mrs. A. Gould, spent a few days in Montreal with her aunt, Mrs. R. Marks.

• • •

Mrs. Leo Freedman, who visited with her parents, Mr. and Mrs. W. Abelson for a month on her return from Europe, has returned to New York.

• • •

Mrs. A. Levinson, Osgoode street, entertained at a linen shower for Miss Gloria Sugarman, of New York.

• • •

Mrs. Abe Rapp and Morton Rapp visited for a week with Mr. and Mrs. Benj. Goldfield.

• • •

Mr. and Mrs. Michael R. Freedman spent a few days with Mrs. Freedman's father, Nathan Smith, in Toronto.

Sherbrooke, Que.

Dr. and Mrs. H. Friefeld, of Montreal, spent the week end at the New Sherbrooke House.

• • •

Dr. Samuel Schechter, of Montreal, motored here over the week end and stopped at the New Sherbrooke House.

• • •

Louis Deitcher, of Montreal, spent a few days in town.

• • •

Morris Gold, of Montreal, was in town for a few days.

• • •

Mrs. A. Mittleman Melbourne St., has returned home after spending the past week in Montreal visiting her parents, Mr. and Mrs. Dennenberg.

• • •

Mrs. Joseph Schwartz, Montcalm St., spent a few days in Montreal.

• • •

Maxwell Weinstein, of Thetford Mines, Que., was in town for a day on his way to Montreal.

• • •

Leon Echenberg is spending a few days in Montreal on business.

• • •

Louis H. Bernstein motored to Montreal for a few days on business.

• • •

Mrs. Al Ableson, of Boston, who is visiting her sister, Mrs. Louis H. Bernstein, spent a few days in Montreal visiting her parents, Mr. and Mrs. Max Harris.

• • •

Herman Livingstone, of Montreal, spent a few days here at the Grand Central Hotel.

• • •

Mr. and Mrs. Jack Echenberg, Victoria Ave., motored to Montreal for a few days have returned home.

• • •

Samuel Cass, of Toronto, spent the past week with Rev. and Mrs. A. Mittleman, Melbourne Ave.

Miss Elca Vineberg, of Montreal, spent the week-end in town a guest of her sister, Mrs. A. D. Smith.

QUEBEC

The Lillian Freiman Chapter of Hadassah held its opening meeting Monday evening, September 15, at the home of Mrs. Dorfman, 263 Fraser Street, Quebec. Mrs. M. Rosenstein presided. Mrs. M. Rosenstein welcomed all the members, and thanked them for electing her a delegate to the Hadassah Convention. Mrs. O. Miller, another delegate, gave a detailed report of the convention. Mrs. L. Lazarovitz, who had also been appointed as delegate, sent a telegram as she had been unable to attend. Preparations are being made for a Balfour bridge and bazaar to be held the latter part of October. Donations have been received from Mrs. O. Fish, $5; Mrs. Charles Lax, $10; Mrs. L. Lazarovitz, $5; and Mrs. M. Rosenstein, $10. Tea was served and the hostess was thanked.

CANADIANS IN LOS ANGELES

Mr. and Mrs. Harry Goldstein, Beverly Hills, entertained at dinner in the Silver Palm Room, at the Breakers Club in honor of Dr. J. R. Laco.

• • •

Mrs. Aron Block has returned from an extended trip East.

• • •

Mrs. N. A. Jassby has returned from a motor trip to San Francisco.

• • •

Mr. and Mrs. Leo Skulnick who spent some time in San Francisco, have returned.

• • •

Mrs. Birdie Kerner and sons, Maury and Arthur Kerner, motored to Eden Hot Springs over the week end.

HAMILTON

Mrs. T. B. Markowitz and daughter have returned to New York, after spending three weeks in Hamilton visiting with her sister, Mrs. P. Smurbek.

• • •

Miss Dorothy Cohen, of Hamilton, is home from New York after spending five weeks there.

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(Continued from last week)

"How can you imagine such a thing, Aunt Henny? Perhaps I'm a little on edge because I'm not considered important enough for a word with the guest of honor. But I should not mind. You're rather being left out too, aren't you, darling?"

Henny bridled and rose majestically. "Adam and Grace have monopolized their guest long enough." She took Henriette's arm and bore down on Michael.

"My sister Henny," Adam explained quite as if young Gruenturm were so important he couldn't remember a woman he'd sat next to all through dinner. He didn't even mention Henriette.

Henriette busied herself with the trinkets on a little occasional table. Her slender brown fingers crept about and pried as they had done long ago in Granpa's room in the Rudnick boarding house. It was almost as if she were looking for peppermints. Henny exchanged glances with Henriette and then she laid a confidential hand on Michael's sleeve.

"I can't begin to tell you how nice it is to meet Lord Gruenturm's son at one of our simple little family gatherings," she said. "I want you to come to us next Friday. We'll have you meet a few of Mr. Frear's friends. Such interesting people. We've an old-fashioned dining room in our duplex on Park Avenue and we can seat twenty-four without crowding. And are there some people you would care to invite in later for music? I don't feel that it is quite fair to ask a young man like you to devote a whole evening to dull family gatherings."

"Awfly nice of you," Michael said, sounding very British. "But I'm afraid I shan't be in town next Friday."

"Then you must select any other evening you prefer. If we have an engagement we'll just put it off for you. Cousin Michael."

"Most frightfully nice of you." This time Michael looked rather British. "But I shan't be able to book any more dinners. I'm going on to California with some friends who have just crossed from London."

Carlie came running forward. "Oh, Michael, you mustn't."

Michael smiled down at her. "But I must."

"No, no!" she protested. "It wouldn't be right."

Steve came over and set his hand on Michael's shoulder. "This is no time to be hopping off, old man. You've hardly begun to see New York. And [illegible] and I can't think of letting you run away like this."

"I'm afraid you can't stop it," Michael said.

Uncle Fred put his arm through Carlie's. "You'll be staying in New York on your way back from the Coast, Gruenturm. And I hope you'll let me put you up at my club. It's a very decent place. I'm not making the offer because you're Lord Gruenturm's son, but because you're a friend of Carlie's. Hang it all, man, I'm so fond of little Carlie I've never been able to figure out how she escaped being my daughter. We're Grdenturms, Carlie and I. . . . That ought to recommend us to you."

Tress put a cigarette between her lips and managed a light from the third match Steve held to it. Henriette smiled up at Michael and spoke in the honey-sweet voice she seemed to have got quite by mistake since it so perfectly fitted Tress. "I'm Mrs. Irving Kane. Your cousin Henriette. I wasn't honored by any of your society this evening. Must you always steal all the nicest men, Carlie?"

"I do my best," Carlie said lightly.

"You may be sure she does," Henriette told Michael waggishly. "You want to watch out for this little blue-eyed person. She is really a heart-thief."

"Fancy," said Michael. "I think I'll have to be toddling along Carlie. I wonder if you can have lunch with me tomorrow. I'd rather like the Levinsons to meet my little American cousin."

It was too much for Henriette. "Little, but oh my!" she said coyly. "No wonder you feel that Carlie is your American cousin, your only American cousin. She's so clever. She gets everything. Even our beaux. I suppose you know how Carlie began her career with the millinery store left her by a man who had been devoted to Tress till Carlie came along. Darling, do tell us how you manage to steal all the men and let them all get away?"

"Oh," Carlie protested. "Must you be so cruel, Henriette?"

"No, she mustn't." Tress put out her hand to Carlie. "I've always known I'd have to do this some day. I'm really very grateful to you, Henriette, for giving me the courage to speak out now. . . . Michael, all the things my sister believes about Carlie are wrong. It is time everybody knew."

"Tress!" Carlie cried. "Don't. There's no need.' '

"Go on, Tress." That was Steve.

"Thérèse! Michael said half under his breath. He stood looking at Tress rather as if he was seeing her for the first time. Tress smiled at Michael. Carlie thought she was unbearably beautiful. . . . The room semed to recede like an escalator carrying the Family up to a height when they stood looking down at Carlie and Tress. They were nothing but a Pack of Cards. It didn't matter what Tress said before them. They didn't count. . . .

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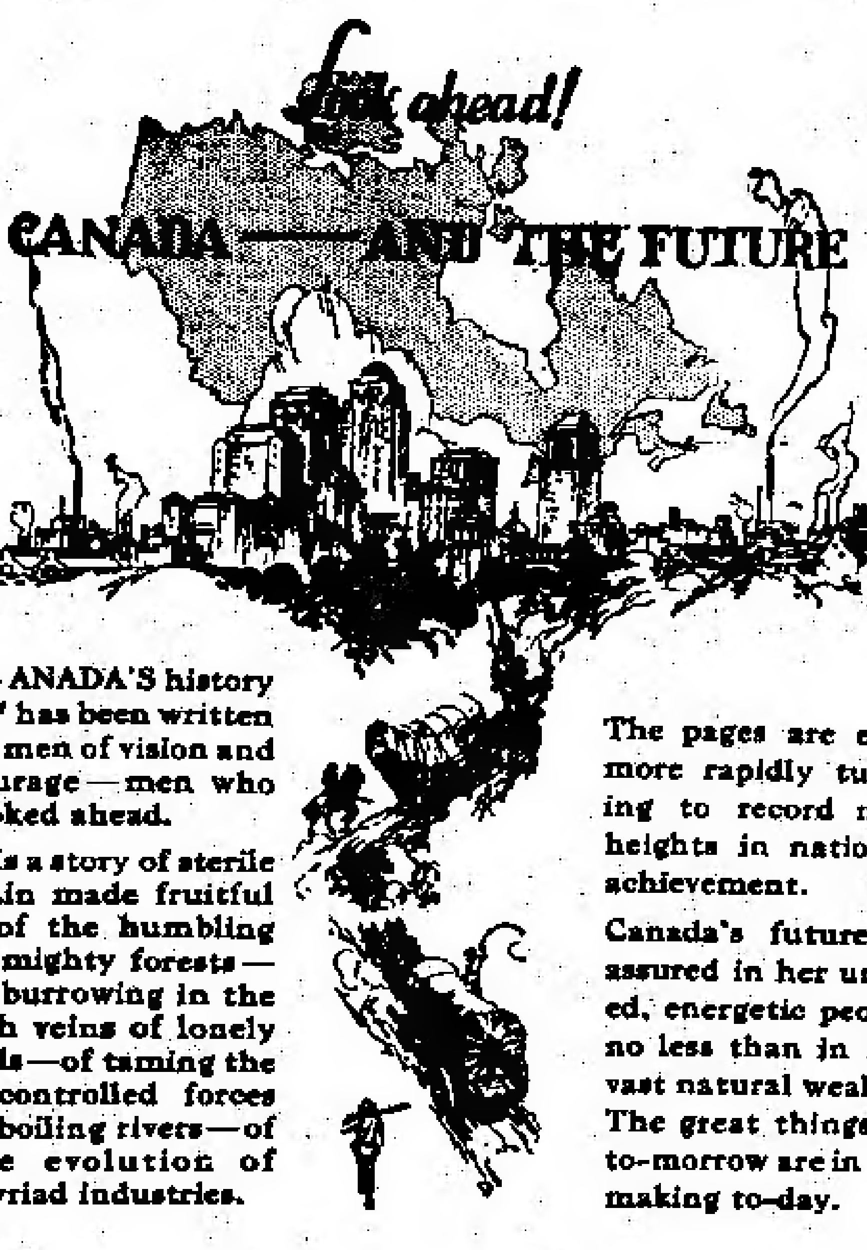

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"Years ago," Tress told the room, "I determined I did not want to be Jewish. So I wouldn't marry the boy I loved. I wouldn't even acknowledge to myself that I cared for Joe Morgenstern. Then the war came and I met Richard Wilton. He came from a New England royal family, the kind of a family I wanted to belong to. I got Richard to marry me before he went overseas. And after I had found out how terrible it was to be married to a man I didn't love, Joe came back. He was afraid to go to the war, afraid to die without having lived. So I gave myself to him. . . ."

"This is outrageous," Henriette protested. "Why must I stay here and be humiliated like this?"

"What will Mr. Gruenturm think of us?" Aunt Henny wailed.

Their voices came from very far away. Tress went on: "After the Armistice was signed, Joe died in Germany. He had never known I was married. He left everything he had to me, to Miss Delavan. But I was Mrs. Wilton and Richard would have divorced me if he had known about Joe. Carlie was Miss Delavan. She took the blame for what I had done and gave me my chance. She scrubbed floors to give me my chance."

"She's giving me my chance now," Carlie whispered. Michael turned and smiled at her. It was almost as if Granpa had come into the room.

Tress stood fumbling with empty hands. After a moment she said: "So you see, Michael, there's no need of running away from what you've found in New York. . . . Paris was different. I can quite understand how a Gruenturm would feel about Gavriette and her friends. . . . But Carlie is good enough for any man, Michael."

"I'm good enough for any man," Carlie cried out suddenly. She went across the room and put her hand in Steve's. "I'm good enough for you."

"This is a grand time to tell a man what I think you're telling me," he said.

Michael fumbled for his handkerchief and wiped his forehead vigorously. "Thérèse," he said. And after a moment: "Tress . . . Tress."

Tress put her hand to her throat. She laughed brusquely. "I've always tried to pretend I hadn't a single Jewish quality. But I'm dramatic and Oriental. Or I would never have blurted it out like this."

Aunt Henny began to cry weakly. She said she'd tried so hard to forget the old scandal and what would Mr. Gruenturm think of them now. She said she was feeling very ill and thought she'd better go right home and get into bed: she didn't want to collapse here, so would Fred and her dear Henriette help her from the room.

At the doorway Fred managed a moment during which he demanded jovially: "Well, Adam. Well, Adam? What did I always tell you about our girl?"

"Aunt Grace, will you please get Aunt Henny's coat?" Henriette asked sharply. "Say good night to Mr. Gruenturm, Irving. I suppose we shan't see him again."

Adam knew Grace would scold him for not waiting to see what happened next, but after a moment he turned and followed her out into the hall. Tress looked after them rather hopelessly. "I'm sorry I made a scene. But I had to tell you, Michael. I've always spoiled everything for Carlie. Let me make something right for her. Don't go to California, Michael. Don't leave Carlie."

"I'm not going away," Michael answered harshly. "My Lord, Tress! don't you know I can't leave you?"

Carlie's fingers tightened over Steve's. "They are out of the Street of Chains. I want to get out. Steve, help me to get out."

THE END

ANNOUNCEMENT

When you buy Crochet Threads
Remember:

That you need a crochet thread of a size, texture, lustre and color right for the purpose. You must also be sure that the thread is of a quality to wear so that it will not break and make your work valueless. The color must be fast so that neither sun nor washing will fade it. The thread must be of a texture and lustre to harmonize perfectly with the texture and sheen of the fabric that you choose to decorate.

Mercer-Crochet is made in sizes 1 to 150 in white, 1 to 80 in ecru and in 3, 5, 10, 15, 20, 30 and 50 in dark linen. Fast colors come in sizes 20, 30, 50. Size 1 is the coarsest size; 150, the finest.

Mercer-Crochet is a very fine, highly mercerized, hand-twisted thread suitable for making exquisitely fine or boldly heavy laces. In both white and ecru, sizes 30, 50 and 70 are the most popular numbers; and in color, sizes 30 and 50.

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ANNOUNCEMENT

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2125 Dorchester West,
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ANNOUNCEMENT

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Wishing you all a Prosperous New Year

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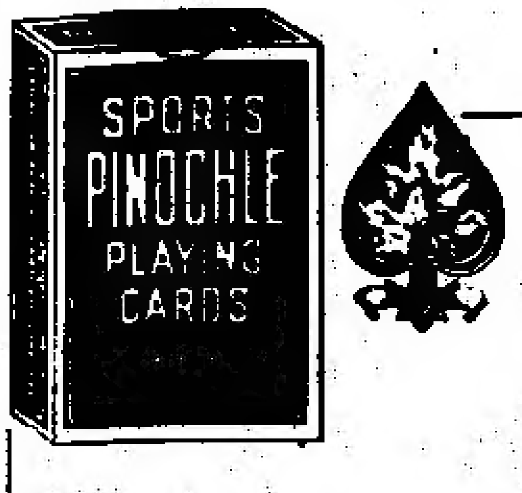

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School Board Chairman Jewish School Says Problem is Misunderstood

Considerable misunderstanding has existed in regard to the Jewish school problem, Rev. Dr. James Smyth, chairman of the Montreal Protestant School Board and principal of the United Theological College, stated in an address given before the St. Lawrence Kiwanis Club at the Place Viger Hotel Wednesday, September 10.

This matter was brought before the public eye as far back as in 1902 when a friendly case brought before the courts revealed that no provision had been made for the Jewish children. The Protestant School Board thought at the time that the Jewish children should not be left without education and that this race should establish its own system.

A special commission to study the Jewish school problem was organized recently but although statements of school officials and explanations of Government officials were made public, the misunderstanding still exists. The commission has two alternatives, to set up separate schools or complete a contract with the local school board for the education of the young Jewish children. The speaker explained that a decision had not yet been reached but whatever steps would be taken, the commission already had the approval of the Montreal Protestant School Board.

"The Montreal Board has always tried to educate the Jewish children on precisely the same terms and under the same regulations as Protestant children and that is our position today," Dr. Smyth stated. "All we have asked is that the Protestant taxpayers shall not be called on to provide the difference between the cost of such education and the income received from Jewish taxes but that such deficit be borne by the community as a whole through the neutral panel.

"If, notwithstanding, all we have done and what we still stand ready to do, our Jewish fellow-citizens decide to withdraw their children from our schools and set up a system of their own, the Protestant Board of Montreal, on principle, will not oppose such action provided Protestant rights are not prejudiced thereby, though as Canadian citizens we will deplore it. For we believe that the self-segregation of the Jews would not be in best interests of this province, nor of the country as a whole, nor of the Jews themselves.

The Montreal Board has given a great deal of anxious thought to the question of the education of the Jewish children, for we regard the matter as of national importance and feel that any decision taken now will have far-reaching consequences. We fully realize the difficulties that confronted the Government of this province in trying to find a solution that would be satisfactory to all the parties concerned and we have been careful that no action on our part will add to them. But discussions have shown that there is considerable misconception regarding the facts of the case as well as in reference to the attitude of Protestants."

Giving statistics of the Montreal Protestant schools, Dr. Smyth explained that out of approximately 31,000 pupils slightly less than 20,000 were Protestant, about 10,000 Jewish and about 1,400 belonged to other denominations. There are 880 classes in the 52 local Protestant schools where the services of 1,042 teachers and supervisors are utilized.

JEWISH ARRIVALS

The Jewish Immigrant Aid Society met 55 boats at Halifax and Quebec during August. These boats brought 15,215 immigrants. Of these, 433 were Jews. They were destined by provinces as follows: Quebec, 166; Ontario, 165; Nova Scotia, 4; Manitoba, 60; Saskatchewan, 28; Alberta, 4; British Columbia, 2; New Brunswick, 4. There were 16 detentions. 10 were later admitted through the intervention of the Legal Aid Department of the Jewish Immigrant Aid Society, 5 are still pending and 1 was deported.

Trans-Atlantic Steamship Sailings from Canadian Ports and from New York, supplied through the courtesy of William I. Gear, Son & Co., Inc., Board of Trade Building, Montreal.

FROM CANADIAN PORTS — Note: all ships below sail from Montreal, with the exception of the Empresses, which sail from Quebec.

Date	Steamer	Destination: Via
Sept. 19	Athenia	Glasgow: Belfast, Liverpool
" 19	Ascania	London: Plymouth, Havre
" 19	Duchess of Richmond	Liverpool: Glasgow, Belfast
" 20	Laurentic	Liverpool
" 23	Empress of Australia	Southampton: Cherbourg
" 25	Metagama	Antwerp: Havre, London
" 26	Duchess of Atholl	Liverpool
" 26	Alaunia	London: Plymouth, Havre
" 26	Ausonia	Liverpool: Glasgow, Belfast
" 27	Melita	Glasgow: Belfast
" 30	Empress of Scotland	Southampton: Cherbourg
Oct. 2	Montcalm	Antwerp: Havre, London
" 3	Letitia	Glasgow: Belfast, Liverpool
" 3	Antonia	London: Plymouth, Havre
" 3	Duchess of Bedford	Liverpool: Glasgow, Belfast
" 4	Doric	Liverpool

FROM NEW YORK

Date	Steamer	Destination: Via
Sept. 20	Bergensfjord	Oslo: Bergen, Stavanger
" 20	Saturnia	Trieste: Marseilles, Naples, Patras
" 20	Drottningholm	Gothenburg
" 20	Rotterdam	Rotterdam: Plymouth, Boulogne
" 20	Baltic	Liverpool: Cobh
" 20	Minnekahda	Antwerp: Plymouth, Cherbourg
" 20	Belgenland	London: Plymouth, Boulogne
" 20	Cleveland	Hamburg: Boston, Galway, Cherbourg
" 20	Laconia	Liverpool: Boston, Belfast
" 20	Transylvania	Glasgow: Londonderry
" 23	Reliance	Hamburg: Cherbourg, Southampton
" 24	Bremen	Bremen: Cherbourg, Southampton
" 24	Mauretania	Southampton: Plymouth, Cherbourg
" 24	America	Hamburg: Plymouth, Cherbourg
" 25	American Trader	London
" 25	Dresden	Bremen: Cobh, Cherbourg
" 25	New York	Hamburg: Cherbourg, Southampton
" 26	Caronia	London, Plymouth, Havre
" 26	Karlsruhe	Bremen: Boston, Galway
" 26	France	Havre: Plymouth
" 26	Homeric	Southampton: Cherbourg
" 26	Pennland	Antwerp: Plymouth, Cherbourg
" 26	Volendam	Rotterdam: Plymouth, Boulogne
" 27	United States	Copenhagen: Christiansand, Oslo
" 27	Augustus	Genoa: Gibraltar, Naples
" 27	Cedric	Liverpool: Boston, Galway, Cobh
" 27	Minnewaska	London: Cherbourg
" 27	California	Glasgow: Londonderry
" 27	Franconia	Liverpool: Cobh
" 27	Leviathan	Southampton: Cherbourg

For information regarding Central and South American, West Indian, Oriental, or African sailings, telephone above firm.

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YOUR INVESTMENTS

Corporation News

STEEL OF CANADA

Business and earnings of Steel Co. of Canada were fairly well maintained during the first six months of 1930, but curtailment in building and the business of the metal working trades in general has had the effect of reducing orders on the books of the company during the second half of the year, according to authoritative advices. It is anticipated, therefore, that profits for 1930 will show an appreciable reduction from the peak performance of 1929. It is probable, however, that they will approximate the earnings record of 1928 and work out at least double dividend requirements on the preferred and common stock.

DOMINION ENGINEERING

Concurrent with the recent strength in the shares of Dominion Engineering the street understands that the company has earned approximately its full annual dividend of $4. in the first seven months of the current year. Substantial contracts for newsprint machines and turbines throughout the major portion of the period have kept operations up to a high level with future prospects regarded very favorable.

CANADIAN CAR

It is understood that Canadian Car & Foundry Co. have reopened their Amherst, N. S. rolling mills after a shut-down of several weeks duration. Justification for this action is said to have the receipt of substantial small orders. The company plants at Montreal are still operating on short time.

Dominion Textile Co. Limited

Notice of Preferred Stock Dividend

A DIVIDEND of One and Three-Quarter per cent. (1¾%) on the Preferred Stock of DOMINION TEXTILE COMPANY Limited has been declared for the quarter ending September 30th, 1930, payable 15th October, to shareholders of record September 30th.

By order of the Board.
JAS. H. WEBB,
Secretary-Treasurer.
Montreal, September 2nd, 1930.

Power Corporation Earnings Again Record Healthy Expansion

THE financial statement of Power Corporation of Canada covering the fiscal year ended June 30, 1930, reveals further healthy expansion in all directions achieved by the Corporation, revenues again showing substantial gains, while the balance sheet indicates continued progress both in operations and investment activities. Earnings applicable to the outstanding common stock, at $4.21 a share, are somewhat below the per share earnings for the preceding year but if allowance is made for the amount of $2,000,000 appropriated from profits realized on securities to set up an investment reserve to provide against loss on any of its securities earnings on the Common Stock were equal to about $8.77 per share. It is a notable fact that the operating revenues showed a gain of over $800,000, or around 40%.

A feature of the current statement is the more liberal policy pursued by directors in presenting the report to shareholders. In last year's report a list was submitted of 27 companies in the securities of which the bulk of the corporation's outside investments were vested; the report under review goes much further and gives a full list of all investments with the commitment in each security. The list is classified according to the various classes of securities and shows public utility issues representing a substantial proportion of the aggregate investments.

The profit and loss account reveals revenue for the year at $2,784,681 which compares with $1,947,590 for the preceding period and $849,871 for the year ended June 30th 1928. Profit on sale of securities is lower at $918,231 as compared with $1,364,514, but gross earnings remain higher at $3,702,912 as against $3,312,104. After expenses, taxes, and interest, net earnings of $2,478,958 compare with $2,445,829, and deduction of common and preferred dividends leaves balance sheet surplus up at $3,491,304, from $2,502,919.

ROBERT MITCHELL COMPANY

Business of the Robert Mitchell Company for the half year is understood to have yielded a smaller margin of profit than the previous year by reason of extremely keen competition experienced and prevailing business conditions. However, gross sales are said to compare very favorably with last year, while new business booked is considered quite satisfactory.

SERVICE STATIONS, LTD.

A 25% increase in net sales and a 30% increase in net profits were realized by Service Stations, Limited, during the first six months of 1930, as compared with the corresponding period a year ago. Net earnings for the half year amounted to $3.73 per share on the combined Class "A" and "B" shares as compared with dividend requirements for the full year of $2.60 per share.

CANADIAN OILS

Current strength in the Canadian oils is based on the hope that the present federal government will give considera-

(Continued on page 167)

Mining & Oil

INTERNATIONAL NICKEL

The Frood Mine is now said to be supplying approximately 70 per cent of smelter tonnage at the International Nickel Company's smelter, the other mines of the company producing about half that rate. This could have the effect of raising grade considerably.

FALCONBRIDGE NICKEL

Falconbridge Nickel has become firmly established on a producing basis of $1,800,000 yearly. The smelter is turning out about ten tons of matte every 24 hours. This contains about eight tons of combined nickel and copper in the proportion of nearly three of nickel to one of copper.

For the eight months ended August 31 the smelter produced some 2,000 tons of matte. This came from approximately 58,000 tons of ore and with the smelter having commenced to operate only in February.

TECK HUGHES

Construction is rapidly forging ahead at Teck-Hughes. About 50 per cent of the steel is erected and should be completed in about two weeks. It is anticipated the new unit will be completely closed by the first week in October. The new crushing plant adjacent to the new south shaft is all bricked in and roof completed. Installation of machinery has been started in the crushing plant.

DOME MINES

Dome Mines has been concentrating on underground work ever since the fire which destroyed the mill about a year ago. Since that time all reports of development have been optimistic and it is said that such work has resulted in increasing the mines' ore reserves. Latest word from Porcupine is that the company is developing a vein located some time ago to the north end of the property on the 12th level. The report continues that results are understood to have been important. In the meantime good progress is [illegible] in construction of the new mill [illegible]

(Continued on page 167)

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Dominion Textile Co.
Limited
Notice of Common Stock Dividend
A DIVIDEND of One Dollar and Twenty-Five Cents ($1.25) per share has been declared on the Common Stock of DOMINION TEXTILE COMPANY Limited for the quarter ending September 30th, 1930, payable October 1st, to shareholders of record September 15th.
By order of the Board,
JAS. H. WEBB,
Secretary-Treasurer.
Montreal, September 2nd, 1930.

Corporation News

(Continued from page 166)

tion to changes in the tariff to provide for greater refining in Canada and place a penalty against the importation of the completely manufactured product. Should this be realized, the companies now having refining facilities, are expected to benefit through increased sales at the expense of the distributing organizations, who import their gasoline and oils as completely manufactured products.

KELVINATOR OF CANADA

The most recent entrance into the radio distribution in Canada is Kelvinator of Canada. This is contained in the announcement of the company that they have begun the sale and service of Bosch, Stromberg-Carlson radios in Toronto, Montreal and Hamilton.

HYDRO ELECTRIC SECURITIES

A marked growth in earnings is shown in a report of Hydro-Electric Securities Corporation for the quarter ended June 30, 1930, as compared with the corresponding quarter of last year. Net ordinary income, consisting of dividends and interest received from investments less expenses, amounted to $1,130,858, as compared with $559,620 for the corresponding quarter of 1929, an increase of 102 per cent. The 1930 profits were considerably more than four times those of the second quarter of 1928, which amounted to $228,084.

B. C. POWER CORP.

British Columbia Electric Railway Co. shows a substantial increase in gross earnings for July over the corresponding month of the previous year and a slight rise in operating expenses, leaving a satisfactory increment in net earnings. The statement follows:

July	1930	1929
Gross earnings ..	$ 66,507	$ 63,581
Net earnings	25,453	25,414
Surp. after charges	15,317	19,065
12 months.		
Gross earnings ..	$811,046	$732,458
Net earnings	329,209	302,017
Surp. after charges	250,032	225,909

TWIN CITY RAPID TRANSIT

Twin City Rapid Transit Co. told the Minnesota State Tax Commission that the St. Paul City Railways Co. will default its bond interest in 1931 and the Minneapolis City Railway will do likewise in 1934 unless present downward trend in revenues is checked or unless relief is given by a substantial reduction in taxes. The transit company is appealing to the Tax Commission for a cut of more than one-half in the personal property tax.

MANITOBA POWER

Manitoba Power Company, Limited, shows an increase in net earnings of $10,703 for the month of July as compared with the same month of the previous year, according to official statement. This was caused by a rise of $12,437 in gross and earnings and by an increase of only $1,734 in operating expenses.

For the seven months ended July 31st, a rise of $6,122 in operating expenses only slightly affected an increase of $47,482 in gross earnings, leaving net earnings $41,360 greater for the period.

Strong
With Capital and Reserves of over $75,000,000 and Assets in excess of $800,000,000, the Bank of Montreal, whose always high percentage of liquid reserves is traditional, is one of the world's strongest banks.
BANK OF MONTREAL
Established 1817
TOTAL ASSETS IN EXCESS OF $800,000,000

Mining & Oil

(Continued from page 166)

result that it will probably come into production on time scheduled, November 1st.

TOUGH OAKES

It is reported from Kirkland Lake that high grade ore over a narrow width was encountered in No. 1 drill hole at the Tough Oakes property over the week-end. This ore intersection was an extension of the footwall vein on the No. 2 vein system.

HOWEY GOLD

Latest reports on Howey Gold are to the effect the mill is treating close to 500 tons daily, although grade is said to be low. August production is said to run between $55,000 and $60,000. Huronian Mining and Finance Company's engineers have not yet completed their examination.

SISCOE MINES

The decision of the directors to increase the present capacity of the mill from 100 to 150 tons per day was about the only item of interest that transpired at the regular monthly meeting of Siscoe Mines Limited held in Montreal last week. As explained by J. M. Forbes, managing director, the purpose of this additional 50 tons capacity is for the handling of new ore developed from the system of veins uncovered to the west. In connection with the projected increased capacity, orders for the necessary equipment are being placed immediately.

HOME OIL

News from Turner Valley late this week was to the effect that Home Oil production for the month of August will be practically double that for the month of July. The number 5 well which has for some time been regarded as practically a "dud" is coming to life. Bailing has been under way since it was shot three weeks ago, and two weeks later the well began to clear itself, reports from the field being that debris was being thrown over the derrick. This would indicate greatly increased gas pressure and eventually possible commercial production.

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Remi Carignan, *Manager French Department*.
Clarence Michaels: J. L. Adelstein, *District Managers*.

OPENING MEETING HELD

The opening meeting of the Roumanian Hebrew Benovelent Society was held Wednesday, September 10th., at the Synagogue Chambers, 52 Centre Avenue. Presiding was Mrs. J. Pascal. Reports. Refreshments.

TALMUD TORAH AUXILIARY MEETS WEDNESDAY

The opening meeting of the Women's Auxiliary of the Brunswick Ave., Talmud Torah, will be held Wednesday, September 17, at 8 p.m. in the Talmud Torah Bldg., 9 Brunswick Ave. Refreshments. Mesdames A. Rosenbes, Z. Zeldin, A. Lepofsky, are the convenors of the Miscellaneous Booth, for the annual bazaar to be held November 26.

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INCINERATORS INSTALLED

Holy Blossom Hebrew Congregation. Rabbi M. N. Eisendrath, Bond Street.

ROSH HASHONAH SERVICES: Monday, September 22nd, at 8 p.m., Rabbi Maurice N. Eisendrath will speak on "Darkness and Dawn." Tuesday, September 23rd, at 10 a.m., Rabbi Eisendrath will speak on "A New Basis for Religion." This service will be broadcast over station CFCA, beginning at 10.30 a.m. Children's Service, Tuesday at 2.30 p. m. All the children of the Religious Schools are urged to come. Rabbi Eisendrath will give the sermonette. An augmented choir with special instrumental accompaniment have been trained for the Holiday season by Mr. C. Campion Smith.

The seating committee will be in attendance to consider requests of members for seats for the High Holy Days on Sunday, September 21st, from 7.30 to 9.30 p.m.

"The Annex Services for Rosh Hashonah are scheduled as follows at the Community House Auditorium at 44 St. George Street: Monday, September 22nd, at 8 p.m., Mr. Perry E. Nussbaum of the Hebrew Union College speaking on "Numbering the Days." Tuesday, September 23rd at 10.30 a.m., Mr. Nussbaum speaking on "Whither Bound?" A volunteer all-Jewish choir trained by Mr. C. Campion Smith; Misses Ruth Alter, Rose Levine, Sylvia Salamansky, Lottie Wise, Lillian Goldenberg, Fay Ublansky, Sophie Shapiro, Helen Richmond, Fay Golden, Messrs. Irving Herman and Richard Herman. A committee of the following have assisted in making the arrangements for these services: Royden Cowan, Percy Kopman, Sam Gotfrid, Oscar Newman, Martin Cohn, Miss Ethel Starkman.

Grateful acknowledgement is made for the kind assistance offered by the following members of the congregation: Mesdames Charles Draimin, J. J. Allen, Herb Weiss, Miss Adelaide Cohen, Mr. H. D. Golby. No admission will be charged and no cards will be asked for.

Registration for all pupils of the Religious Schools will take place this week-end. All pupils in last year's Saturday Section — including those who finished their 9th grade work and those likewise who were advanced from the 5th grade of the Sunday Section—will assemble next Saturday morning at 9.30 a.m. All pupils in last year's Sunday section and all new pupils will gather on Sunday morning at 10.15 a.m. Parents please have their children present this Sunday and Saturday morning.

Bar-Mitzvahs

Mr. and Mrs. L. Shekter, Huron Street, announce the bar-mitzvah of their only son, Milton, Saturday, September 27th, at 9 a.m., at the Shamrai Sabbath Synagogue, 109 Chestnut Street. Reception later in the vestry rooms.

YOM KIPPUR NIGHT DANCE

The annual dance of the "Pals" takes place on Yom Kippur night, Thursday, October 2nd., at the King Edward Hotel in the Crystal Ball Room. Public welcome. Tickets from L. W. Spiegel, Trinity 5223; Henry Bockner, Kingsdale 8982; and C. A. Siegel, Lombard 0507.

BNAI BRITH

Toronto Lodge No. 836, Bnai Brith, met in the Alexandra Room of the King Edward Hotel, last Monday evening, September 15th, with J. M. Gordon in the chair. I. Markus gave a report on the progress of the Camp. Mention was made of Alderman Sam Factor, M.P. on his recent accession to the Dominion House. Harry Sniderman and Ben Kline, the captain and manager of the Herzl team, the first Jewish winners of the City Championship, were congratulated. The guest speaker was Dr. I. Goldstick, of London, Ont., President of the Canadian Conference, and Chairman of Canadian Activities for Grand Lodge District No. 1. He said that the important thing for Jews to remember is not what the non-Jew thinks, as what the Jew thinks of himself. I. Markus, and J. J. Glass moved the vote of thanks to the speaker.

UNVEILING

The unveiling of the tombstone in memory of Louis Gebirtig will take place Sunday, September 28th., at 2 p.m. at McCaul St. Cemetery, Dawes Road.

The unveiling of the tombstone of Louis Levy, will take place Sunday, September 28th, at 1 p.m., at Young Men's Hebrew Association Cemetery, Jones Ave.

Unveiling of tombstone in memory of Freda Woodrow, will take place, Sunday, Sept. 28th., at 2 p.m. at Men of England Cemetery, Lambton.

BEACH'S AUXILIARY

The Beach's Ladies Auxiliary and The Beach's Hebrew Institute held joint meeting Tuesday September 16, and made final arrangements for the High Holidays. Tickets from 10 a.m. at the institute, 109 Kenilworth Avenue.

HILLCREST CONGREGATION

The Hillcrest Congregation will distribute tickets for the High Holiday on Sunday and Monday, from 2 to 6 p.m., at St. Clair and Robina Avenue Hall. See A. A. Goldenberg, secretary, Hl. 7504-W.

LODGE DANCE OCTOBER 10

M. King is chairman of the Membership Campaign of Loyal A. C., Grand Order of Israel, Lodge No. 4. Paul Albright will award a banquet to the winner of the campaign between the young ladies and young men's lodges. A corn-roast took place September 13th, under the chairmanship of Mr. Lapidus. Third annual dance Friday, October 10th, at the Argonaut Rowing Club. Tickets from Sam Pasis, Trinity 8701. Public invited.

OPENING MEETING

Sunday, September 7th, the opening meeting of The Adlems was held at the home of the president, Miss Lillian Fox. Dancing and refreshments.

Classified Advertising

LOWER DUPLEX. Four large rooms. Heated, Frigidaire, garage, verandah, stove, fixtures, blinds, awnings. All modern conveniences, $65.00. 165 Arlington Avenue, off St. Clair West, Hillcrest 5456.

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COUNCIL OF JEWISH WOMEN (JEWISH GIRLS' CLUB)

The following is the Jewish Girls' Club Gym Schedule: Monday: 6.30 p.m.—7.45 p.m., Jr. Basketball Practice, 7.45 p.m.—8.45 p.m., Jr. Girls' Gym Class; 8.45 p.m.—10 p.m., Int. Girls' Gym Class.—Tuesday: 9.30 a.m.—12 p.m., Sr. Ladies' Gym Class, 6.30 p.m.—8 p.m., Int. Basketball Practice, 8 p.m.—10 p.m., Sr. Girls' Gym Class. Wednesday: 6.30 p.m.—7.45 p.m., Jr. Basketball Practice, 7.45 p.m.—8.45 p.m., Jr. Girls' Gym Class, 8.45 p.m.—10 p.m., Int. Girls' Gym Class. Thursday: 9.30 a.m.—12 p.m., Sr. Ladies' Gym Class, 4.15 p.m.—5.30 p.m., Juvenile Gym Class, 6.30 p.m.—8 p.m., Int. Basketball Practice, 8 p.m.—10 p.m., Sr. Girls' Gym Class. Friday, 4.15 p.m.—5.30 p.m., Simcoe Boys' Gym Class. Saturday: 6 p.m.—7 p.m., Swimming. 7 p.m.—11 p.m. Basketball League Games. Sunday, 5.30 p.m.—6.30 p.m. Swimming. Clip for reference.

WANT TO JOIN

Girls between the ages of 16 and 19 with High School education are invited to join a young girls' club. Write to Miss R. Manley, 187 Augusta Avenue.

WANT TO JOIN?

A literary and social club for girls of 17 and 18. Call Miss Solomon, Trinity 7888 W., Saturday between 3 and 6.

WANT TO JOIN?

Girls over 21 wishing to join a social club call the Secretary, Miss Faye Goodman, Trinity 5365-W.

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TORONTO SOCIAL

Mr. and Mrs. N. L. Nathanson, Lyndhurst Avenue, returned from abroad, on Friday, September 5th.

• • •

Mr. and Mrs. S. Frankel, Wellesley Street, who spent the summer in the Laurentian Mountains, are at home.

• • •

Mrs. Bernard Glickman, of Montreal, is visiting for two weeks with her mother, Mrs. A. Levy, St. Clair Avenue West.

• • •

Mrs. J. Levy, Jarvis Street, is home from a five weeks' stay in the Laurentian Mountains.

• • •

Mr. and Mrs. Harry Rose and daughter, Barbara June, of Cleveland, Ohio, were the guests of Mr. and Mrs. A. Pritzker, McLean Avenue, for ten days.

• • •

Roual Auerbach, of New York, is visiting his mother, Mrs. Leo Englander, Heathdale Road.

• • •

L. A. Maldover, Cedarvale Mansions, spent the week-end in Detroit, Mich.

• • •

Mrs. Max Nussbaum of Bainbridge, Ga., arrives in town on Friday, and will be with her sister, Mrs. Leo Frankel, Jarvis Street.

• • •

Mrs. N. L. Nathanson, Lyndhurst Avenue, spent the week-end at Oak Orchard, on a fishing trip.

• • •

Lionel M. Gelber, Lowther Avenue, who is leaving for Oxford University will sail from Montreal on Friday, September 26th, on the Duchess of Atholl.

• • •

A. Levin, Lyndhurst Avenue, left on Monday for New York.

• • •

Mr. and Mrs. Harold Levi, Lonsdale Road, returned on Monday from a week-end fishing trip to Oak Orchard, Ont.

• • •

Dr. I. R. Smith, St. George Street, has returned to the city after attending the British Medical Association Convention in Winnipeg, and the Mayo Clinic at Rochester, Min.

• • •

Mrs. J. Shneir, Neville Park Boulevard, has as her guest, Mrs. Maurice Halpern, of Winnipeg, Man.

• • •

Mrs. Samuel Fine, Braemore Gardens, entertained at tea Saturday afternoon, in honor of her sister, Miss Lillian Suroff, a bride-elect of next month.

• • •

Mrs. A. Silverman and family, Whitney Avenue, have returned from Lake Ramsay, Silverdale, Ont., where they spent the summer.

• • •

Mr. and Mrs. Chas. Braeckel, of Detroit, were the guests of Mr. and Mrs. A. Pritzker, McLean Avenue.

• • •

Mrs. M. J. Singer and family, Kendal Avenue, are home after spending the summer at Old Orchard Beach, Maine.

• • •

Mrs. M. J. Weiss, Highbourne Road, has returned from a trip to Ottawa, Montreal and Quebec City.

Dr. B. Appleberg, of Brooklyn, N. Y., is the guest of Mr. and Mrs. J. Sprachman, Boon Avenue.

• • •

Mrs. David Fleisher, Kingston Road, gave a bridge and mah-jongg on Thursday last, for Mrs. Sol Goldman, of New York.

• • •

Miss Esther Lewis, of Montreal, has returned home after a two weeks' stay with Misses Julia and Flossie Raisman, Euclid Avenue.

• • •

Mrs. A. Loveguard, Churchill Avenue, entertained at bridge on Tuesday evening as a courtesy to Miss Esther Lewis, of Montreal.

• • •

Mr. and Mrs. John J. Glass, Heath Street West, are home after spending the summer at Hanlan's Point, Ont.

• • •

Mrs. Anna Selick, Bernard Avenue, entertained at luncheon Tuesday, honoring Mrs. Maurice Halpern, of Winnipeg, Man.

• • •

Miss Anita Aronson, of East Liverpool, Ohio, is the guest of Mrs. M. A. Levinter, Benson Avenue.

• • •

F. D. Rusen, of Winnipeg, Man., stopped at Toronto en route to his home, after visiting in Montreal.

• • •

Hostesses who complimented Miss Katherine Pless prior to her departure for Paris, France, were: Misses Miriam and Ella Wolfson, at bridge; Iota Alpha Pi Sorority, tea and presentation; Miss Ethel Cohen, bridge; Miss Sylvia Rivkin, luncheon at the Arcadian Court; Misses Ada Senderowitz and Clara Swartz, theatre and tea at the King Edward Hotel; Miss Cele Model, bridge; Misses Sarah Lipsett and Pearl Lerner, theatre; Misses Betty Novak and Beck Litowitz, theatre.

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• • •

Complimenting Miss Lillian Gold, whose marriage took place September 14th, were Mrs. S. Kaplan, Braemore Gardens, gave a bridge; Mrs. B. Silverberg, Arlington Ave., bridge and presentation; Mrs. Wm. Krangle, Braemore Gardens, tea and presentation; Misses Jean Gold, Betty Breslin and Jean Greisman, luncheon, bridge and shower; Rose Goodman, Lennox Ave., tea at the Royal York Hotel. Mrs. B. Bregman, Lonsdale Road, luncheon and presentation at Arcadian Court; Miss Lillian Goodman, D'Arcy St., luncheon and presentation at Arcadian Court. Mrs. A. Press, Boulton Drive, and Mrs. Zarsky, Colin Ave., luncheon, bridge and presentation; Mrs. H. Mehr, Lauder Ave., theatre and tea; Mrs. Herman, Wells Hill Ave., bridge.

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The Factory, Shop and Office Building Act of Ontario requires that no child under 14 years of age be employed in a factory or shop.

It shall not be lawful for a youth, young girl or woman to be employed for more than 10 hours in one day, nor more than 60 hours in any one week.

In every factory the employer shall allow every youth, young girl and woman therein employed not less than one hour at noon of each day for meals but such hour shall not be counted as part of the time herein limited as respects the employment of youths, young girls and women.

Employees will observe that abstract cards posted in the factories enable them to become acquainted with their protection under this Act.

For particulars as to further requirements of the Factory, Shop and Office Building Act of Ontario, communicate with the Chief Inspector of Factories, East Block, Parliament Buildings, Toronto. Telephone Adelaide 1281.

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High Holy Day Services

At the Holy Blossom Synagogue

Rabbi Maurice N. Eisendrath

ROSH HASHONAH SERVICES

Monday evening, September 22nd at 8.00 p.m.
Tuesday morning, September 23rd, at 10 a.m.

DAY OF ATONEMENT SERVICES

Kol Nidre Services, Wednesday, October 1st, at 7.30 p.m.
Yom Kippur Services, Thursday, October 2nd, at 10.15 a.m.
Yom Kippur Memorial Service, Thursday, October 2nd, at 4 p.m.

Lawrence Chainkin, Bracondale Hill Road, held open house Sunday night to the "Pals."

* * *

Mr. and Mrs. Wm. I. Prager and daughter, formerly of King Street West, are living at 98 Dowling Avenue.

* * *

Miss Pearl Brody, Palmerston Boulevard, has returned from a two weeks' trip to Atlantic City and New York.

* * *

Murray Sandler, Palmerston Avenue, was host Saturday night, to a number of friends, as a compliment to Louis Kline, of New York City. Present were: Misses Gertrude Houzer, Lillian Levinson, Rose Sandler, Edith Etigson, Dorothy Stambler, Dorothy Kirshner and Lena Soltz; and Ralph Hyman, Robert Suffren, Benno Gluckman, Murray Sandler, Maurice Mink and Lou Kline.

* * *

Geo. Stambler, Wells Hill Avenue, returns Friday from a trip to Montreal.

Mr. and Mrs. S. Cardish, Montrose Avenue, spent the week-end in Hamilton, the guests of Mr. and Mrs. H. Gunter.

* * *

Miss Lillian Papernick, of Detroit, who has returned from a European and Mediterranean cruise, is visiting her mother, Mrs. B. Papernick.

* * *

Misses Dora and Rose Brandes, Borden Street, who have been in New York for the past year came home on Sunday.

* * *

Miss Anne Zeidenberg, Euclid Avenue, is home after spending the summer at Pleasure Point, Ont.

* * *

Mr. and Mrs. D. Davidson and son, Cecil, Vaughan Road, spent the week-end in Oshawa with the former's parents, Mr. and Mrs. M. Davidson.

* * *

Mr. and Mrs. Mac Cogan and children, Montrose Avenue, are back in town after spending the summer at Belle Ewart, Ont.

* * *

Al Sutin, of Detroit, formerly of Toronto, spent a few weeks in this city.

Mr. and Mrs. Wm. Brown, Beatrice Street, are home after spending the summer at Belle Ewart, Ont.

* * *

Miss Irene Hope, Augusta Avenue, has left for New York, where she will stay for a fortnight.

* * *

Louis Kline, of New York City, who has been visiting his parents, Mr. and Mrs. I. Kline, Beverley Street, returns on Saturday.

* * *

Mrs. Abraham Goodman, Palmerston Ave., accompanied by her children, Bernice and Sydney, are home, after spending the past three months abroad. En route they stopped in New York and Philadelphia.

* * *

Misses Doris Cohen and Rose Spector, Grace Street, spent the week-end in Hamilton.

* * *

Phil Davidson, Vaughan Road, spent the week-end in Oshawa with his parents, Mr. and Mrs. M. Davidson.

* * *

Miss Lillian Smith, St. George Street, who has been in Chicago, returns home the latter part of this week.

* * *

Mr. and Mrs. J. Weiner, Wells Hill Avenue, spent the summer in Grand Valley.

* * *

Miss Bernice Ducoffe, Lonsdale Road, has left for the Ontario Ladies College in Whitby, Ont., and Roland Ducoffe is leaving for Pickering College in Newmarket, Ont.

* * *

Mrs. B. Hillman, Cedarvale Mansions, returned from Ottawa where she attended the Hadassah Convention.

* * *

The following have returned from Ottawa, where they attended the Hadassah Convention; Mesdames S. Roth, College Street, A. Lewis, Westmount Avenue; Harold Farber, Astley Avenue; A. J. Farber, Astley Avenue; S. Fine, Braemore Gardens, C. Markowitz, Dundas St, West; F. Abrams, Indian Road; and J. E. Wagman, Austin Terrace.

* * *

Mr. and Mrs. M. S. Mirochnick and family, Lauder Avenue, are home from Lake Simcoe, where they spent the summer.

* * *

Mr. and Mrs. Michael R. Friedman (née Anne Smith) of Ottawa, spent a week with her father, Nathan Smith, St. George Street.

* * *

Mrs. Chas. Rotenberg and Mrs. H. Rotenberg, Palmerston Boulevard, returned on Monday from a six weeks' stay in New York and Atlantic City.

* * *

Mrs. Herbert Allen and family, Willcocks Street, return from Cobourg, Ont., Tuesday, where they spent the summer.

* * *

Mr. and Mrs. Arthur Soles, Hammersmith Avenue, entertained at a celebration in honor of their first-born son, Robert Paul, one month old, at the home of the former's parents on Ulster Street. Present were: Rabbi Hurwich, of the Leader Synagogue; Mr. and Mrs. H. Soltz, Mrs. M. Goodfellow, Mrs. J. Soltz, Mr. and Mrs. Sol Cohen, Mr. and Mrs. M. Soupcoff, Mr. and Mrs. M. Stone, Mr. and Mrs. L. Soles, Mr. and Mrs. Samuel Cohen, Mr. and Mrs. J. Cowan, Mr. and Mrs. M. L. Levy, Mr. and Mrs. J. Rubin, Misses Esther Rubin, Debbie Goodfellow and Lillian Levenson; Dr. William Stone, of Buffalo, N.Y.; M. Ryman and A. Margulies.

* * *

Selwyn Ginsler, Danforth Avenue, returned from a camp at Algonquin Park, where he spent the summer.

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Road; and J. E
n Terrace.

* *

M. S. Mirochnick and
Avenue, are home
coe, where they spent

* *

. Michael R. Fried-
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ith her father, Nath-
George Street.

* *

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Monday from a six
New York and At-

* *

Allen and family,
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* *

Arthur Soles, Ham-
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honor of their first-
ert Paul, one month
e of the former's par-
Street. Present were:
of the Leader Syna-
Mrs. H. Soltz, Mrs.
Mrs. J. Soltz, Mr. and
, Mr. and Mrs. M.
and Mrs. M. Stone,
. Soles, Mr. and Mrs.
Mr. and Mrs. J. Cow-
rs. M. L. Levy, Mr.
Rubin, Misses Esther
Goodfellow and Lil-
Dr. William Stone,
.; M. Ryman and A.

* *

er, Danforth Avenue,
camp at Algonquin
spent the summer.

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and Kenwood
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of the city.
TORONTO

DANCE
with the
"PALS"
Yom Kippur Night
October the Second
Crystal Ball Room
King Edward Hotel
Nine O'Clock P.M.
FORMAL
*Invitations May be Had From
All Members.*

C. J. Benjamin, Ossington Avenue, has returned from a ten-day trip to Atlantic City and New York.

* * *

Dr. Wm. Stone, of Buffalo, N.Y., was in town visiting his parents, Mr. and Mrs. M. Stone, Cecil Street.

* * *

Mr. and Mrs. L. Ginsberg, of Huntsville, Ont., were here for the week-end visiting Mr. and Mrs. Wm. Gunn, Humber Trail.

* * *

Mrs. H. Ginsler and son, Lionel, Danforth Avenue, returned this week from Big Cedar Point, where they spent the summer.

* * *

Mrs. Chas. Rotenberg and family, Imperial Street, are home from Big Cedar Point, after spending the summer there.

* * *

Arthur Blick, of Pittsburgh, Pa., who has been the guest of Mr. and Mrs. L. Hertzman, Austin Crescent, left for home.

* * *

Mrs. Irving Elsen and daughters, Mona and Sally, Dundurn Crescent, are home after staying for the summer at Jackson's Point.

* * *

Mrs. D. Lavine and family, St. Clair Avenue West, returned from Big Cedar Point, where they spent the summer.

* * *

Mrs. B. Balick and son, Morton, of New York City, came home Saturday night, after spending the summer with her parents, Mr. and Mrs. D. Goldblatt, Queen Street East.

* * *

To compliment Mrs. Wm. Rose (nee Minnie Silverman): Mrs. S. Goth, Mrs. J. Steinberg and Mrs. J. Ornstein gave a bridge and linen shower; Maxwell Girls Club, bridge and presentation; Miss Ann Banks and Mrs. D. Mandell, tea at the Royal York Hotel; Mrs. J. Longart, luncheon at the Arcadian Court; office girls of the Tip Top Tailors, luncheon and kitchen presentation; Miss Sydney Zeldin, luncheon at the Arcadian Court; Miss Roslyn Golden, theatre party; Mrs. D. Klein, Misses F. and E. Morrison, bridge and evening; Mrs. N. Silverman, tea at the Medical Art Tea Rooms; Mrs. A. Winer, of Danville, Ill., and Mrs. S. Shime, dinner and theatre party; Misses Goldman, Crawford Street, dinner and bridge.

* * *

Out-of-town guests, who were in town for the Rose-Silverman wedding, August 31st were: Mrs. S. Barnett and Miss Dora Goldman, of New York; Misses Dorothy Feldstein, Ethel Silverman, Minnie Silverman, Mac Silverman, Maurice Silverman and Dave Silverman of Detroit, Mich.; Mr. and Mrs. N. Beerhanbaum, Alex and Norman Beerhanbaum, of Windsor, Ont.; Mrs. A. Winer, of Danville, Ill.; Mr. and Mrs. Greenberg and family, of Buffalo, N.Y.; Mr. and Mrs. Chas. Silverman, Mrs. I. Silverman, Misses G. and V. Silverman, Morris Silverman, Mr. and Mrs. Stienfield and Mr. and Mrs. Strulovitch, of Montreal; Mr. and Mrs. Alperin, Mr. and Mrs. Schwartz and daughter, Mr. and Mrs. Crosier and son, Bernard and B. Alperin, of Oshawa, Ont.; Mr. and Mrs. Steinberg and daughter, Lena, of Hamilton, Ont.

* * *

Miss Maud Stone, Cecil Street, gave a bridge Wednesday for Miss Lillian Suroff, bride-elect.

* * *

Miss Clara Nowack, of Brooklyn, N.Y., is here for two weeks visiting her aunt and uncle, Mr. and Mrs. M. Nowack.

* * *

Mrs. I. Erlich and children, Mona, Max and Allen, of Montreal, were the week-end guests of Mr. and Mrs. P. H. Zarnett, Oxford Street.

* * *

Mrs. N. Ladowsky, Manning Avenue, who has spent several months abroad, arrives in New York on Wednesday.

* * *

Mrs. J. Cohen, Empire Avenue, left on Monday for Montreal where she will spend a month with her daughter, Mrs. L. Seigler.

* * *

Miss Belle Myers, of Windsor, Ont., was the guest of Miss Tillie Zarnett, Oxford Street, over the week-end.

* * *

N. Ladowsky, Manning Avenue, left on Wednesday for New York to meet his wife who is returning from abroad.

* * *

Dr. and Mrs. Lou Perlman, of Windsor, Ont., were the guests of Mrs. J. Perlman, Ossington Avenue.

* * *

Mrs. M. Soravitz, of Scranton, Pa., who has been visiting her daughters, Mrs. Chas. Fremes, Howland Avenue, and Mrs. S. M. Mendelson, Burnside Drive, for the past month, returned home.

* * *

Miss Faye Mosel, of Montreal, who spent the summer with Mr. and Mrs. Barnett E. Laxer, Glenwood Apartments, returned home.

* * *

Dr. and Mrs. Saul Breslin, are home from their honeymoon trip and will live at the Ansonia Apartments, Spadina Road.

* * *

Mrs. Robert Greenberg, Highbourne Road, came back Saturday, from abroad, on the Empress of France.

Mark F. Corbin, of Winnipeg, Man., who has been with his sister, Mrs. Barnett E. Laxer, Glenwood Apartments while attending medical college, went home for a short stay, before resuming his studies.

* * *

Mrs. Samuel Elsen and children, Ashburnham Road, who have been holidaying at Bolton and Kirkland Lake, returned home. Mr. Elsen joined his family at Kirkland Lake.

* * *

Mrs. M. C. Freedman and daughter, Zelda, Regal Road, are back from Hamilton where they visited the former's sister, Mrs. I. Segel.

* * *

Mr. and Mrs. L. L. Cohen and family, Clinton Street, have returned home from Big Cedar Point, where they spent the summer.

* * *

Mrs. L. Simrod and son, Gerald, Crawford Street, are home after taking their vacation at Sonia Point, Huron and Detroit.

SPECIAL ROSH HASHONAH
AND
YOM KIPPUR SERVICES
Sponsored by
HOLY BLOSSOM SYNAGOGUE
conducted by
PERRY E. NUSSBAUM
of the Hebrew Union College
assisted by an all-Jewish choir at the
COMMUNITY HOUSE AUDITORIUM
44 St. George Street.
ROSH HASHONAH SERVICES
Monday evening, September 22nd, at 8 p.m.
Tuesday morning, September 23rd, at 10.30 a.m.
YOM KIPPUR SERVICES
Kol Nidre, Wednesday, October 1st, at 7.30 p.m.
Thursday morning, October 2nd, at 10.30 a.m.
No Cards Will Be Asked For and No Admission Will Be Charged

This flavour will please
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"SALADA"
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'Fresh from the gardens'

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Board of Education, Toronto
HIGH SCHOOLS OF COMMERCE
Evening Classes
Open Monday, September 29th, 1930, 7.30 p.m.
in
Central School—Shaw St, north of College St.
Eastern School—Chatham Ave. south of Danforth Ave.
Western School—Glendonwynne Road and Evelyn Crescent
Northern Vocational School—Mount Pleasant Rd. and Roehampton Ave.
SUBJECTS
Bookkeeping, Business Law, Penmanship, Shorthand, Typewriting, Office Machines, Arithmetic, Business English, Commercial French, Commercial Spanish, Salesmanship, Public Speaking, Retail Selling, Insurance, Gymnasium, Swimming.
REGISTRATION
Begins on Monday, September 22nd at 7.30 p.m., Northern Vocational School on Wednesday, October 1st at 7.30 p.m. Registration fee $1.00, to be returned to those who attend 85% of their lessons.
ADÉLAIDE M. PLUMPTRE, Chairman, Advisory Vocational Committee.
W. W. PEARSE, Business Administrator & Secretary-Treasurer.

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Extends to all their friends and clientele best wishes for a Happy New Year
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A HAPPY AND PROSPEROUS NEW YEAR
M. AIKEN - H. J. WALDMAN
BARRISTERS, SOLICITORS, Etc.
331 Bay Street — Toronto

Rabbi and Mrs. Samuel Sachs
wish the Jewish Community of Toronto,
a happy and prosperous New Year

Ruben Marlow, Markham Street, spent several days in Detroit, Mich.

* * *

Miss Maud Stone, Cecil Street, spent a short time in Buffalo, N.Y., the guest of her brother and sister-in-law, Dr. and Mrs. Wm. Stone.

* * *

After returning from an extended stay in Muskoka, Mrs. L. Prager and son, Bill, left for Buffalo to spend a few days at the home of Dr. and Mrs. William Stone and then will proceed to Atlantic City and Philadelphia where she will attend the wedding of her niece, Devora Rabinowitch, to Samuel Goldenberg.

* * *

Mr. and Mrs. David Schwartz, of New York City, arrive in town the latter part of this week and will be the guests of Mrs. A. Stork, Euclid Avenue.

* * *

Mrs. A. W. Green and children, of New York went home after visiting her brother and sister, Mr. and Mrs. M. Alspector, at Lakeside House, Jackson's Point.

* * *

Dr. Wm. Stone and Dr. M. Gilden, of Buffalo, N. Y., were in town to attend the opening of the Dr. Banting Institute. They stopped with the former's parents, Mr. and Mrs. Wm. Stone.

* * *

Mrs. M. Davies, of New York, is visiting her niece, Mrs. Fred Oberndorffer, Palmerston Gardens, over the week-end.

Henry Sholinsky, of Montreal, spent a few days with Mr. and Mrs. S. Wolfish, Palmerston Boulevard.

* * *

Mrs. L. M. Schwartz and daughter, Frances, Monroe Park Crescent, are back from a visit to Montreal.

* * *

Miss Sarah Feen, of Montreal, was in Toronto this week and stopped at the Royal York Hotel.

* * *

Mrs. L. Newman and daughter, Sylvia, of Brooklyn, N. Y., who were the guests of her sister, Mrs. M. Weinstock, Rushton Road, have left for home.

* * *

Mrs. S. Dinaberg, Galley Avenue, came back Wednesday from a trip to Montreal.

* * *

A. Brenner, Maitland Avenue, has returned from Montreal, where he spent the past six weeks.

* * *

Mrs. J. Fox, of London, Ont., is in town visiting Mr. and Mrs. R. Cohen, Walmer Road.

* * *

Miss Mina Saxe, Bernard Avenue, will spend the High Holidays with her parents, Mr. and Mrs. M. Saxe, Georgetown, Ont.

* * *

Mrs. A. Fox and son, Arnold, of Detroit, spent three weeks at Big Cedar Point, Lake Simcoe.

* * *

Mrs. R. Rombach, Brunswick Avenue, motored to Harwood, Rice Lake, over the week-end.

* * *

Miss Alice Strassberg, of Montreal, stopped at the Royal York Hotel.

* * *

Miss Helen Posluns, daughter of J. L. Posluns, Connaught Court Apartments, is leaving to enter school at Highland Manor, Tarrytown-on-the-Hudson, N. Y., and Wilfred Posluns is leaving for Kohut School, in Harristown, N. Y.

* * *

Mrs. I. J. Cohen and family, Arlington Avenue, are home from the summer's vacation at Big Cedar Point, Ont.

* * *

Morris Glassman, Bellevue Avenue, has returned home after holidaying at Lakeside House, Jackson's Point.

* * *

Mrs. J. Sperling and family, of Dundas Street West, are back from Belle Ewart, where they spent the summer.

* * *

Mrs. J. Starkman and Misses Estelle and Belle Starkman, Dundas Street West, entertained at the tea hour on Sunday last, at the Royal York Hotel, honoring Miss Lillian Starkman, a bride-elect. Mrs. L. Soles and Mrs. I. Sidenberg, of Niagara Falls, N. Y., poured the tea. Those assisting were Misses Maude Stone, Kate Krasnow, Belle Safer, Anne Seckin, Goldie Shear and Mrs. Deveret.

* * *

Mrs. L. Nathanson, of New York City, is visiting Mr. and Mrs. M. Saxe, of Georgetown, Ont.

Toronto's Favorite Funster on the Stage
KEN MURRAY
with
The Charleston's
in "Fooling Around"
New Gags! Louder Laughs!
—On the Screen—
BILLIE DOVE
CLIVE BROOK
in "Sweethearts and Wives"
STARTS SATURDAY
SHEA'S

IMPERIAL
Starting Friday Sept. 19th
The famous screen star
LITTLE MITZI GREEN
star of Honey and other successes, in Person heading a sparkling Jack Arthur stage show.
ON THE SCREEN
GARY COOPER
in
"THE SPOILERS"
with
Kay Johnson and Harry Green

LOEW'S
WEEK OF MON. SEPT. 22nd
Millions Loved. It is a Novel!
HAROLD BELL WRIGHT'S
"EYES OF THE WORLD"
Featuring
NANCE O'NEIL
UNA MERKEL — JOHN HOLLAND
Vivid! Stirring!
5 — STAGE ACTS — 5

Mr. and Mrs. W. P. Landow, formerly of 420 Crawford Street, have left for Montreal where they will make their home.

* * *

Mr. and Mrs. Samuel P. Silverstein (née Kate Shapiro) entertained on their first anniversary at the Embassy Club. Misses Elsie Shapiro, Eva Merker, Lucille Cousins, Sophie Shapiro, Ruth and Faye Gorvoy, Mr. and Mrs. Roy Locksley, Mr. and Mrs. Norman Lye, Louis Herman, Ted Herman, Joseph Shapiro, Al (Nibsy) Silverstein, Louis Lister, and Charlie Rose.

(Additional Toronto news on pages 150 and 151)

LOEW'S

Among the most important of announ ments for the coming season are tho of United Artist's leading pictures, the fi of which will be the film dramatization Harold Bell Wright's spectacular dra of the modern west "The Eyes of t World". This splendid romance which h been brilliantly directed by Henry K will have its first local showing at Loe Theatre next Monday with John Holla Una Merkel and Nance O'Neil playing t leads. Replete with excitement and trigue "Eyes of the World" tells the st of a fascinating society woman who cov the attentions of a handsome young ar who is deeply in love with a beauti girl. The drama deals with the ol woman's effort to claim the artist's lo for herself and break up the romance the girl. There are moments of inte excitement in the development of t story which in novel form, proved one the best sellers of the times. Harold B Wright knows how to get romance at best out of a background which verility and charm. Some of the scenes are enacted in magnificent out doors scenery, with Una Merkel sensati ally beautiful as she was in "Abrah Lincoln" John Holland is delightful the artist who is tempted by an evil lo and Nance O'Neil plays with finesse part for which she was made in the r of the vampire.

Florie Le Vere presenting "Celebritie will top a very good stage show which w also include Mr. and Mrs. Ray Lyte w were a short time the chief attraction the Casino de Cannes.

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